VII

THE ARRAIGNMENT

of Lewd, Idle, Froward, and Unconstant Women:

OR,

The vanity of them, chuse you whether.

WITH

A commendation of the Wise, Vertuous, and Honest VVoman.

Pleasant for maried-Men, profitable for young-Men, and hurtfull to none.

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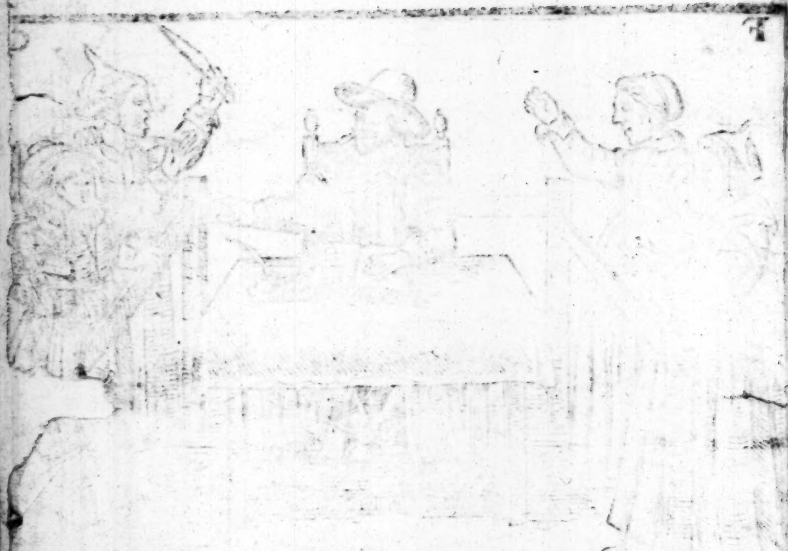

NEITHER TO THE Beſt, nor yet to the Worſt, but to the Common ſort of Women.

Uſing with my ſelfe, being idle, and having little eaſe to paſſe the time withall; and I being in a great choler againſt ſome women, I meane more than one; and ſo in the rough of my fury, taking my pen in hand to beguile the time withall; Indeede I might have imployed my ſelfe to better uſe, than in ſuch an idle buſineſſe, and it were better to pocket up a pelting injury, than to intangle my ſelfe with ſuch vermine: for this I know, that becauſe women are women, therefore many will doe that in an houre, which they many times will repent all their life time after, yet for an injury which I have received of them, the more I conſider of it, the leſſe I eſteeme of the ſame. Yet perhaps ſome may ſay unto me, that I have ſought for honey and caught the Bee by the tayle, or that I have been bit or ſtung with ſome of theſe Waſpes, otherwiſe I could never have beene expert in bewraying their qualities; for the Mother would never have ſought the Daughter in the Oven, but that ſhe was there her ſelfe. Indeede I might confeſſe, I have been a Traveller theſe thirty and odde yeares,

and many trauellers liue in disdaine of Women: the reason is, for that their affections are so poysoned with the hainous evils of unconstant women, which they happen to be acquainted with in their travels; for it doth so cloy their stomackes, that they censure hardly of Women ever afterwards: wronged Ire will not be tongue-tyed: therefore if you doe ill you must not thinke to heare well; for although the world be bad, yet it is not come to that passe that men should beare with all the bad conditions that are in some women.

I know I shall be bitten by many, because I touch many: but before I goe any further, let me whisper one word in your eare, and that is this; whatever you thinke privately I wish you to conceale it with silence, lest in starting up to finde fault, you prove your selves guilty of these monstrous accusations, which are here following against some women, and those wch spurne if they feele themselves touched, prove themselves starke fooles in bewraying their galled backes to the world: for this Booke toucheth no sort of women, but such as when they heare it, will goe about to reprove it. For although in some part of this Booke, I trip at your heeles, yet will I stay you by the hand, so that you shall not fall further than you are willing; although I deale with you after the manner of a shrew, which cannot otherwise ease her curst heart but by her unhappy tongue: If I be too earnest, heare with me a little, for my meaning is not to speake much of those that are good, and I shall speake too little for those that are naught; but yet I will not altogether condemne the bad, but hoping to better the good by the naughty example of the bad: for there is no woman so good, but hath one idle part or other in her which may be amended, for the cleareſt River that is, hath some durt in the bottome: Jewels are all precious, but yet they are not all of one price, nor all of one vertue: Gold is not all of one picture, no more are women all of one disposition: women are all ne-

cessary

cessary evils; and yet not all given to wickednesse, and yet many so bad, that in my conceit, if I would speake the worst that I know by some women, I should make their eares glow that heare me, and my tongue wou'd blister to report it, but that it is a great discredit for a man to be accounted for a scold, for scolding is the manner of Shrews: therefore I had rather answer them with silence which finde fault, than strive to winne the Cucking-stoole from them. Now me thinkes I heare some curious Dames give their rash judgements, and say, that I having no wife, am defiant upon women which have more wit than Men. To answer you againe; if I belye you, judge me unkinde, but if I speake truth, I shall be the better beleeved another time: and if I had wrote never so well, it is impossible to please all, and if never so ill, yet I shall please some. Let it be well or ill, I looke for no praise for my labour: I am weaned from my Mothers Teat, and therefore never more to be fed with her Pap: wherefore say what you will, for I will follow my owne veine in unfolding every pleat, and shewing every wrinckle of a Womans disposition, and yet I will not wade so farre over the shooes, but that I may returne dry, nor so farre in but that I may easily escape out: and yet for all that, I must confesse my selfe to be in fault, and that I have offended you beyond satisfaction, for it is hard to give a sufficient recompence for a slander; and yet hereafter, if by meanes I cannot obtaine your favour to be one of your Pulpit-men, yet you cannot deny me but to be one of your Parish, and therefore if you please but to place me in the Body of the Church hereafter, you shall finde my devotion so great towards you, as he that kneeleth at the Chancell doore, for I wrote this Booke with my hand, but not with my heart.

Indeede, when I first began to write this Booke, my wits were gone a wooll-gathering, insomuch, that in a manner I forgot my selfe, and so in the rough of my fury, I vowed for ever to be an

open enemy unto Women: but when my fury was a little paſt, I began to conſider the blaſphemy of this infamous booke againſt your Sexe: I then tooke my pen, and cut him in twenty peeces, and had it not been for hurting my ſelfe, I would have cut mine owne fingers which held the Penne. And furthermore, for a penance I doe crave, that my ſelfe may be a judge againſt my ſelfe, But yet aſſure your ſelves, of all evills I will chuſe the leaſt; wherefore I chooſe rather to beare a faggot, than burne by the Faggot. You may perceive the winde is turned into another doore, and that I begunne to be Sea ſicke, and yet not paſt halfe a mile on the ſalt water, and that my mouth hath uttered that in my fury which my heart never thought, and therefore I confeſſe, that my tongue hath gone beyond my wits: for I doe ſurmiſe, that the ſawce which I have made, is too ſharpe for your diet, and the flowers which I have gathered, are too ſtrong for your Noſes: but if I had brought little Dogges from Iceland, *or fine Glaſſes from* Venice, *then I am ſure that you would either have wooed me to have them, or wiſhed to ſee them. But I will here conclude this firſt Epiſtle, praying you with patience to heare the reſt: for if I offend you at the firſt, I will make you amends at the laſt: and ſo I leave you to him whoſe Seat is in Heaven, and whoſe Foote-ſtoole is the Earth.*

Yours in the way of Honeſty,

Joſeph Swetnam.

To the Reader.

Reade if you please, and like it as you list: neither to the wiſeſt Clarke, nor yet to the ſtarkeſt Foole: but unto the ordinary ſort of giddy headed young men, I ſend this greeting.

IF thou meaneſt to ſee the Beare-bayting of Women, then trudge to this Beare-garden apace, and get in betimes, and view every roome, where thou mayeſt beſt ſit for thine owne pleaſure, profit, and hearts-eaſe, and beare with my rudeneſſe, if I chance to offend thee. But before I open this trunke full of torments againſt women, I thinke it were not amiſſe to reſemble thoſe which in old time did ſacrifice to *Hercules*, for they uſed continually, firſt to whip all the dogs out of their City: and ſo I thinke it were not amiſſe to drive all the women out of my hearing, for doubt leſt this little ſpark kindle into ſuch a flame and raiſe ſo many ſtinging Hornets humming about my eares, that all the wit I have will not quench the one, nor quiet the other; for I feare that *I* have ſet downe more than they will like of, and yet a great deale leſſe then they deſerve: and for better proofe *I* referre my ſelfe to the judgement of men, which have more experience than my ſelfe, for *I* eſteeme little of the malice of women, for men will be perſwaded with reaſon, but women muſt be anſwered with ſilence: for *I* know Women will barke more at me than *Cerberus* three-headed dogge did at *Hercules*, when he came into hell to fetch out the faire *Proſerpina*: and yet *I* charge them not now but with a Bul-ruſh, in reſpect

ſpect of a ſecond Booke which is almoſt ready: I do now but feare them with falſe fire, but my next charge ſhall be with weapons, and my Larum with powder and ſhot: for then we will goe upon theſe venemous Adders, Serpents, and Snakes, and treade and trample them under our feete: for I have knowne many ſtung with ſome of theſe Scorpions, and therefore I warne all men to beware the Scorpion. I know women will bite the lip at me, and cenſure hardly of me, but I feare not the curſt Cow, for ſhe commonly hath ſhort hornes, let them cenſure of me what they will, for I meane not to make them my Judges, & if they ſhoot their ſpite at me they may hit themſelves, and ſo I will ſmile at them as at the fooliſh Fly, which burneth her ſelf in the candle. And ſo friendly reader, if thou haſt any deſcretion at all, thou mayſt take a happy example by theſe moſt laſcivious and crafty, whoriſh, theeviſh & knaviſh Women, which were the cauſe of this my idle time-ſpending, and yet I have no warrant to make thee beleeve this that I write to be true. But yet the ſimple Bee gathereth honey where the venemous Spider doth her poyſon: And ſo I will conclude, leſt thou have cauſe to ſay, that my Epiſtles are longer than my Booke, a Booke I may call it, I hope, without offence: for the Collier calls his Horſe a Horſe, and the Kings great Steed is but a Horſe.

If thou reade but the beginning of a Booke, thou canſt give no judgement of that which inſueth: therefore I ſay as the Fryer, who in the midſt of his Sermon ſaid, the beſt was behinde: and ſo if thou read it all over, thou ſhalt not be deluded, for the beſt is behind. I thinke I have ſhot ſo neare the White, that ſome wil account me a good Archer: And ſo I pray thee to looke to thy feete, that thou runne not over thy ſhooes, and ſo be paſt recovery afore my ſecond Booke come.

Chap. I.

This first Chapter sheweth to what use Women were made: it also sheweth, that most of them degenerate from the use they were framed unto, by leading a proud, lazie, & idle life, to the greate hinderance of their poore husbands.

MOSES describeth a Woman thus: At the first beginning (saith he) a Woman was made to be a helper unto man; and so they are indeed, for she helpeth to spend and consume that which man painefully getteth. He also saith, That they were made of the Rib of a man, & that their froward nature sheweth for a Rib is a crooked thing, good for nothing else; and Women are crooked by nature, for a small occasion will cause them to be angry.

Againe, in a manner, she was no sooner made, but straight-way her mind was set upon mischiefe; for by her aspiring minde, and wanton will, she quickly procured Mans fall: and therefore ever since they are and have bin a woe unto Man, and follow the line of their first leader.

For, I pray you, let us consider the times past with the time present: First, that of *David* and *Solomons*; if they had occasion so many hundred yeares agoe to exclaime so

bitterly againſt Women; for the one of them ſaid, That it was better to be a doore keeper, and better dwell in a Den amongſt Lions, than to be in the houſe with a froward and wicked woman. And the other ſaid, That the climbing up of a ſandy hill to an aged man, was nothing ſo wearisome as to be troubled with a froward Woman: and further he ſaid, That the malice of a beaſt is not like the malice of a wicked Woman, nor that there is any thing more dangerous than a Woman in her fury.

The Lyon beeing bitten with hunger, the Beare beeing robbed of her young ones, the Viper beeing trod on, all theſe are nothing ſo terrible as the furie of a Woman. A Bucke may be incloſed in a Parke, a bridle rules a Horſe, a Wolfe may be tyed, a Tyger may be tamed, but a froward Woman will never be tamed; no Spurre will make her goe, nor no bridle will hold her backe: for if a Woman hold an opinion, no man can draw her from it: tell her of her fault, ſhe will not beleeve that ſhe is in any fault: give her good counſell, but ſhe will not take it: if you doe but looke after another Woman, then ſhe will be jealous: the more thou loveſt her, the more ſhe will diſdaine thee: and if thou threaten her, then ſhe will be angry: flatter her, and then ſhe will be proud: and if thou forbeare her, it maketh her bold: and if thou chaſten her, then ſhe will turne to a Serpent: at a word, a Woman will never forget an injurie, nor give thankes for a good turne. What wiſe man then will change gold for droſſe, pleaſure for paine, a quiet life for wrangling brawles, from the which married men are never free?

Salomon ſaith, That Women are like unto Wine, for that they will make men drunke with theire devices.

Againe

Again, in their love a Woman is compared to a Pumice ſtone, for which way ſoever you turne a Pumice-ſtone, it is full of holes; even ſo are womens hearts; for if love ſteale in at one hole, it ſteppeth out at another.

They are alſo compared unto a painted Shippe, which ſeemeth faire outwardly, and yet is nothing but Ballaſt within her; or to the Idols in *Spaine*, which are bravely guilt outwardly, and yet nothing but Lead within them; or like unto the Sea, which at ſome times is ſo calme that a Cocke-boat may ſafely endure her might; but anon againe with outrage ſhe is ſo growne, that it overwhelmeth the talleſt ſhippe that is.

A froward Woman is compared to the Wind, and a ſtill Woman unto the Sun: for the Sun and the Wind met a Traveller upon the way, and they layd a Wager, which of them ſhould get his Cloake from him firſt: then firſt the Wind began boyſterouſly to blow, but the more the Wind did blow, the more the Traveller wrapped and gathered his cloake about him: now when the Wind had done what he could, and was never the nearer; then began the Sunne gently to ſhine upon him, and he threw off, not onely his Cloak, but alſo his Hat and Jerkin. This Morall ſheweth, that a Woman with high words can get nothing at the hands of her Husband, neither by froward meanes, but by gentle and faire meanes ſhe may get his heart-blood to doe her good.

As women are compared to many things; even ſo many and many more troubles commeth galloping after the heels of a Woman, that young men beforehand doe not thinke of; for the World is not made all of Oatmeale, nor all is not Gold that gliſtereth, nor the way to heaven is not ſtrewed with Ruſhes; no more

is the Cradle of eaſe in a Womans lappe. If thou wert a Servant, or in bondage before, yet when thou doeſt marry, thy toile is never the nearer ended, for even then, and not before, thou doeſt change thy golden time for a drop of Honey, which preſently afterwards turneth to be as bitter as Wormewood.

Yea there are many young men which cudgell their wits, and beate their braines, and ſpend all their time in the love of Women, and if they get a ſmile, or but a favour at their loves hand, they ſtraight-way are ſo raviſhed with joy, yea ſo much, that they think they have gotten God by the hand, but within a while after they will find that they have but the devill by the foote. A man may generally ſpeake of Women, that for the moſt part thou ſhalt find them diſſembling in their deeds, and in all their actions ſubtill and dangerous for men to deal withall; for their faces are lures, their beauties are baits, their lookes are nets, and their words charmes, and all to bring men to ruine.

There is an old ſaying going thus; That he which hath a faire wife, and a white Horſe, ſhall never be without troubles; for a woman that hath a faire face, it is ever matched with a cruell heart, and the heavenly lookes with helliſh thoughts: their modeſt countenance with mercileſſe minds; for Women can both ſmooth and ſooth; they are ſo cunning in their art of Flattery, as if they had beene bound Prentiſe to the trade: they have *Sirens* ſongs to allure thee, and *Circes* cunning to inchant thee: they beare two tongues in one mouth like *Iudas*, and two hearts in one breſt like *Magus*, the one full of ſmiles, and the other full of frownes, and all to deceive the ſimple and p'aine meaning Man; they

can

can with the *Satyre*, out of one mouth blow both hot and cold.

And what of all this? Why nothing, but to tell thee, that a woman is better loſt than found, better forſaken, than taken. Saint *Paul* ſaith, That they which marry, do well, but he alſo ſaith, That they which marry not doe better: and he (no doubt) was well adviſed what he ſpake. Then, if thou be wiſe, keepe thy head out of the haulter, and take heed before thou have cauſe to curſe thy hard penny worth, or wiſh the Prieſt ſpeechleſſe which knit the knot.

The Philoſophers which lived in the old time, their opinions were ſo hard of Marriage that they never delighted therein: for one of them being aſked, why he married not? He anſwered, that it was too ſoone: and afterwards when he was old, he was aſked the ſame queſtion, and he ſaid then, it was too late. And farther he ſayd, that a married man hath but two good dayes to be looked for, that is, the Marriage day, and the day of his wives death; for a woman will feed thee with Hony, and poyſon thee with Gall. *Diogenes* was ſo dogged, that he abhorred all Women, and *Auguſtine* wiſhed, that he had lived wifeleſſe, and dyed childleſſe.

On a time one aſked *Socrates* whether he were better to marry, or to live ſingle: And he made anſwere; which ſoever thou doſt it will repent thee; for if thou marrieſt not, then thou wilt live diſcontented, and dye without iſſue, and ſo perhaps a ſtranger ſhall poſſeſſe thy goods; and if thou doeſt marry, thou ſhalt have continuall vexations; her Dowry will be often caſt into thy diſh, if ſhee doe bring wealth with her. Againe, if ſhe complaine, then her kinſfolkes will bend the browes, and her Mother

will ſpeake her pleaſure by thee: and if thou marrieſt onely for faire lookes, yet thou mayeſt happe to goe without them when thou lookeſt for them: and if thou marrieſt one that is fruitefull in bearing of Children, then will thy care be the more increaſed, for little doth the Father know what ſhall be the end of his Children: and if ſhe be barren, thou wilt loath her; and if honeſt, thou wilt feare her death; and if unhoneſt, thou wilt be weary of thy life: for when thou haſt her, thou muſt ſupport her in all her bad actions; and that will be ſuch a perpetuall burthen unto thee, that thou hadſt even as good draw water continually to fill a bottomleſſe Tub.

A Gentleman on a time ſaid to his friend, I can helpe you to a good marriage for your Son: his friend made him this anſwer, My Son (ſaid he) ſhall ſtay till he have more wit: the Gentleman replyed again, ſaying, If you marry him not before he hath wit, he will never marry ſo long as he liveth: For a married man is like unto one arreſted, and I thinke that many a man would flye up into heaven, if this arreſt of Marriage kept him not backe.

It is ſaid of one named *Domettas*, that he buried three Wives, and yet never wet one Handkercher; no, nor ſhed ſo much as one teare: Alſo *Vlyſſes*, he had a dogge which loved him well; and when that dogge dyed, hee wept bitterly, but he never ſhed one teare when his Wife dyed, Wherefore if thou marrieſt without reſpect, but onely for bare love, then thou wilt afterwards with ſorrow ſay, That there is more belongs to Houſekeeping than foure bare Legges in a bed. A man cannot live with his hands in his boſome, nor buy meate in the Market for honeſty without Money: where there is

nothing

nothing but bare Walls, it is a fit houſe to breed Beggers into the world; yea there are many that thinke, when they are maryed, that they may live by love: but if wealth be wanting, hot love will will ſoone be cold, and your hot deſires will be ſoone quenched with the ſmoake of poverty. To what end then ſhould we live in love, ſeeing it is a life more to be feared than death? for all thy money waſts in toyes, and is ſpent in banqueting, and all thy time in ſighs and ſobs, to thinke upon the trouble and charge which commonly commeth with a wife: for commonly women are proud without profit, and that is a good Purgation for thy Purſe; and when thy Purſe is light, then will thy heart be heavie.

The pride of a woman is like the dropſie; for as drink increaſeth the drought of the one, even ſo Money inlargeth the pride of the other: thy Purſe muſt be alway open to feed her fancy, and ſo thy expences will be great, and yet perhaps thy getting ſmall: thy houſe muſt be ſtored with coſtly ſtuffe, and yet perhaps thy ſervants ſtarved for lacke of meate: thou muſt diſcharge the Mercers Booke, and pay the haberdaſhers man; for her Hat muſt be continually on the new faſhion, and her Gowne of finer Woo'l than the Sheepe beareth any: ſhe muſt likewiſe have her Jewell boxe furniſhed, eſpecially if ſhe be beautifull; for then commonly Beauty and Pride goeth together; and a beautifull woman is for the moſt part coſtly, and no good Huſwife; and if ſhe be a good Huſwife, then no ſeruant will abide her fierce crueltie; and if ſhee be honeſt and chaſte, then commonly ſhe is jealous.

A Kings Crowne and a faire woman is deſired of many: But he that getteth either of them, liveth in great troubles

bles and hazzard of his life. He that getteth a faire Woman is like unto a prisoner loaden with fetters of Gold: for thou shalt not so oft kisse the sweet lips of thy beautifull wife, as thou shalt be driven to fetch bitter sighs from thy sorrowfull heart, in thinking of the charge which commeth by her; for if thou deny her of such toyes as she stands not in need of, and yet is desirous of them, then she will quickely shut thee out of the doores of her favour, and deny thee her person, and shew her selfe as it were at a Window, playing upon thee, not with small shot, but with a cruell Tongue; she will ring thee such a peale, that one would thinke the devill were come from Hell, saying, I might have had those which would have maintained me like a woman, whereas now I goe like nobody; but I will be maintained if thou wert hanged: with such like words she will vexe thee, blubbering forth abundance of dissembling teares, (for women doe teach their eyes to weepe) for doe but crosse a Woman, although it be never so little, she will straight-way put finger in the eye and cry: then presently many a foolish man will flatter her, and intreate her to be quiet; but that marres all, for the more she is intreated she will powre forth the more abundance of deceitful tears, and therefore no more to be pitied, than to see a Goose goe barefoote: for as they have teares to command, so have they words at will, and oathes at pleasure; for they make as much account of an oath, as a Merchant doth, which will forswear himselfe for the getting of a penny. I never yet knew woman that would deny to sweare in defence of her own honesty, and alwayes stand highly upon it, although she be ashamed to weare it in Winter for catching cold, nor in Summer for heate, fearing lest it may melt away.

Many

Many will ſay, this which I write is true, and yet they cannot beware of the Devill, untill they are plagued with his Damme; The little Lamb skips and leapes, till the Fox come, but then he quivers and ſhakes; the Beare dances at the ſtake, till the Dogges be upon his backe; and ſome men never feare their Money, untill they come into the hands of Theeves; even ſo, ſome will never be warned, and therefore are not to be pittyed, if they be harmed. What are women, that makes thee ſo greedily to gape after them? Indeed ſome their faces are fairer and beautifuller than others; ſome againe ſtand highly upon their fine Foote and Hand, or elſe all Women are alike; *Ione* is as good as my Lady; according to the Country-mans Proverbe, who gave a great ſumme of Money to lye with a Lady; and going homewards, he made grievous moane for his money; and one being on the other ſide of the hedge, heard him ſay, That his *Ione* at home was as good as the Lady. But whether this be true or no, I my ſelfe doe not know, but you have it as I heard it.

If thou marryeſt a woman of evill report, her diſcredit will be a ſpot in thy brow; thou canſt not goe in the ſtreet with her without mockes, nor amongſt thy neighbours without frumps, and commonly the faireſt Women are ſooneſt inticed to yeeld unto vanity. He that hath a faire Wife and a Whetſtone, every one will be whetting thereon: and a Caſtle is hard to keepe, when it is aſſaulted by many; and faire women are commonly catched at. He that marryeth a faire Woman, every one will wiſh his death to enjoy her, and if thou be never ſo rich, and yet but a Clowne in condition, then will thy faire Wife have her credit to pleaſe her fancy; for a

Diamond hath not his grace but in Gold, no more hath a faire woman her full commendations, but in the ornament of her bravery; by which meanes there are divers Women, whose beauty hath brought their Husbands into great poverty and discredit, by their pride and whoredome. A faire Woman commonly will goe like a Peacocke, and her Husband must goe like a Woodcocke.

That great Gyant *Panphymapho*, who had Beares wayting upon him like Dogges, and could make tame any wilde beast; yet a wanton woman he could never rule, nor turne to his will.

Solomon was the wisest Prince that ever was; yet he lusted after so many women, that they made him quickly forsake his God, which did alwayes guide his steps, so long as he lived godly.

And was not *David* the best beloved of God, and a mighty Prince? yet for the love of women he purchased the displeasure of his God.

Sampson was the strongest man that ever was, for every locke of his head was the strength of another man; yet by a woman he was overcome: he revealed his strength to her, and payed his life for that folly.

Did not *Jezabel* for her wicked lust cause her Husbands blood to be given to Dogges?

Jobs wife gave her Husband counsell to blaspheme God and to curse him.

Agamemnons wife, for a small injury that her Husband did her, she first committed adultery, and afterwards consented to his death.

Also the Wife of *Hercules*, she gave her Husband a poysoned shirt, which was no sooner on his backe, but it

did.

did sticke so fast, that when he would have plucked it off, it tore the flesh with it.

If thou wouldest avoyd these evills, thou must with *Ulysses* binde thy selfe to the Mast of the Ship, as he did; or else it would have cost him his life; for otherwise the Syrenian women would have enticed him into the Sea, if he had not so done.

It is strange to see the mad feares of women, for they will be now merry, then againe sad; now laugh, then weepe; now sicke, then presently whole. all things which like not them, are naught; and if it be never so bad, if it like them, it is excellent.

Againe, it is death for women to be denyed the thing which they demand, and yet they will despise things given unasked.

When a woman wanteth any thing, she will flatter and speake faire; not much unlike the flattering Butcher, who gently claweth the Oxe, when he intendeth to knock him on the head: but the thing being once obtained, and their desires gained; then they will begin to looke bigge, and answer so stately, and speake so scornefully, that one would imagine they would never seeke helpe, nor crave comfort at thy hand any more: But a woman is fitly compared to a Shippe, which being never so well rigged; yet one thing or other is to be amended: even so, give a woman all that she can demand to day, yet she will be out of reparation to morrow, and want one thing or other.

Women are called night Crowes, for that commonly in the night they will make request for such toyes as commeth in their heads in the day. Women know their time to worke their craft; for in the night they will

worke a man like waxe, and draw him like as the Adamant doth the Iron: and having once brought him to the bent of her bow, then ſhe makes requeſt for a Gowne of the new faſhion ſtuffe, for a Petticoate of the fineſt Stammell, or for a Hat of the neweſt faſhion. Her husband being overcome by her flattering ſpeech, partly he yeeldeth to her requeſt, although it be a griefe to him, for that he can hardly ſpare it out of his ſtocke; yet for quietneſſe ſake, he doth promiſe what ſhe demandeth, partly becauſe he would ſleepe quietly in his Bed. Againe, every marryed man knoweth this, that a woman will never be quiet, if her minde be ſet upon a thing, till ſhe have it. Now, if thou drive her off with delayes, then her fore-head will be full of frownes, as if ſhe threatned to make Clubs Trumpe, and thou never a blacke Card in thy hand: for except a woman have what ſhe will, ſay what ſhe liſt, and goe where ſhe pleaſe, otherwiſe thy houſe will be ſo full of ſmoake, that thou canſt not ſtand in it.

It is ſaid, That an old Dogge and an hungry Flea bite ſore; but in my minde a froward woman biteth more ſorer: and if thou goe about to maſter a Woman, hoping to bring her to humility; there is no way to make her good with ſtripes, except thou beate her to death: for do what thou wilt, yet a froward woman in her franticke moode will pull, hale, ſweare, ſcratch, and teare all that ſtands in her way.

What wilt thou that I ſay more, oh thou poore marryed man? If women doe not feele the Raine, yet here is a ſhower comming, which will wet them to the skins. A woman which is faire in ſhew, is foule in condition; ſhe is like unto a Glow-worme, which is bright in the hedge,

hedge, and blacke in the hand: in the greeneſt graſſe lyeth hid the greateſt Serpent; painted Pots commonly hold deadly poyſon, and in the cleareſt water the uglyeſt Toad, and the faireſt woman hath ſome filthineſſe in her: All is not gold that gliſtereth: a ſmiling countenance is no certaine teſtimoniall of a merry heart, nor coſtly garments of a rich Purſe. Men doe not commend a Judge for that he weareth a Scarlet Gowne, but for his juſt dealing; no more are women to be eſteemed of by the ornament of their bravery, but for their good behaviour; yet there is no River ſo cleare, but there is ſome dirt in the bottome. But many a man in this Land, we need not goe any further for examples, but here we may ſee many fooles in every place ſnared in womens nets, after a little familiarity and acquaintance with them: I thinke if they were numbred, the number would paſſe infinit, if it were poſſible, which for the love of wantons have loſt their voyages at Sea, to their great hinderances: and many other have never regarded the farre diſtance which they have been from their Country and Friends, untill they had conſumed their ſubſtance, and then being aſhamed to returne home again in ſuch bad ſort, I meane by weeping Croſſe, and Pennyleſſe Bench; many of them rather chuſe to deſerve Newgate, and ſo come to Tiburne, far contrary to the expectation of their friends and parents, which had otherwiſe provided for them, if they had had grace, or would have beene ruled.

Chap. II.

The ſecond Chapter, ſheweth the manner of ſuch Women as live upon evill report: It alſo ſheweth, that the beauty of Women hath beene the bane of many a man, for it hath overcome valiant and ſtrong men, eloquent and ſubtill men, and in a word, it hath overcome all men, as by examples following ſhall appeare.

Irſt that of *Solomon*, unto whom God gave ſingular wit and wiſedome: yet he loved ſo many women, that he quite forgot his God, which alwayes did guide his ſteppes ſo long as he lived godly, and ruled juſtly: but after he had glutted himſelfe with Women, then he could ſay, *Vanity of Vanities, all is but Vanity.* He alſo in many places of his Booke of *Proverbes* exclaimes moſt bitterly againſt lewd Women, calling them all that naught is, and alſo diſplayeth their properties. And yet I cannot let men goe blameleſſe, although women goe ſhameleſſe, but I will touch them both: for if there were no receivers, then there would not be ſo many ſtealers; if there were not ſo many Knaves, there would not be ſo many whores; for they both hold together, to boulſter each others villany: for alwayes birds of a feather will flocke together, hand in hand to boulſter each others villany. Men I ſay may live without women, but women cannot live without Men: For *Venus*, whoſe beauty was excellent faire, yet when ſhe needed a mans helpe, ſhe tooke *Vulcan*, a club-footed Smith. And therefore

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if a womans face gliſter, and her geſture pierce the Marble wall; or if her Tongue be ſo ſmooth as Oyle, and ſo ſoft as ſilke, and her words ſo ſweet as Honey; or if ſhe were a very Ape for wit, or a bagge of Gold for wealth; or if her perſonage have ſtolne away all that Nature can afford, and ſhe be deckt up in gorgious apparell: then a thouſand to one but ſhe will love to walke where ſhe may get acquaintance, and acquaintance bringeth familiarity, and familiarity ſetteth all follies abroach; and twenty to one, that if a woman love gadding, but that ſhe will pawne her honeſty to pleaſe her fantaſie.

Man muſt be at all the coſt, and yet live by the loſſe; a man muſt take all the paines, and women will ſpend all the gaines: a man muſt watch and ward, fight and defend, Till the ground, labour in the Vineyard; and looke what he getteth in ſeven yeares, a woman will ſpread it abroad with a forke in one yeare, and yet little enough to ſerve her turne, but a great deale too little to get her good will: Nay, if thou give her never ſo much, and yet if thy perſonage pleaſe not her humour, then will I not give a halfe penny for her honeſty at the yeares end: For then her Breaſt will be the harbourer of an envious heart, and her heart the ſtore-houſe of poyſoned hatred: her head will deviſe villany, and her hands are ready to practiſe that which her heart deviſeth.

Then who can but ſay, that women ſprung from the devill, whoſe heads, hands, hearts, mindes and ſoules are evill? For women are called the hook of all evill, becauſe men are taken with them, as Fiſh is taken by the Hooke. For women have a thouſand wayes to entice thee, and ten thouſand wayes to deceive thee, and all ſuch fooles

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as are ſuiters unto them: ſome they keepe in hand with promiſes, and ſome they feed with flattery, and ſome they delay with dalliance, and ſome they pleaſe with kiſſes: they lay out the foldes of their haire, to entangle men in their love; betwixt their breſts is the valley of deſtruction, and in their beds, is Hell, Sorrow, and Repentance. Eagles eate not Men till they are dead, but Women devoure them alive: For a Woman will picke thy Pocket, and empty thy Purſe, laugh in thy face, and cut thy throate: They are ungratefull, perjured, full of fraud, flouting and deceit, unconſtant, waſpiſh, toyiſh, light, ſullen, proud, diſcourteous and cruell: and yet they were by God Created, and by Nature formed, and therefore by policy and wiſedome to be avoyded; for good things abuſed, are to be refuſed, or elſe for a Moneths pleaſure, ſhe may hap to make thee goe ſtarke naked: ſhe will give thee roſt meate, but ſhe will beat thee with the Spit: If thou haſt Crownes in thy Purſe, ſhe will be thy hearts Gold, untill ſhe leave thee not a whit of white Money: They are like Summer birds, for they will abide no ſtorme, but flocke about thee in the pride of thy glory, and flye from thee in the ſtormes of afflictions; for they ayme more at thy Wealth, than at thy Perſon, and eſteeme more thy Money, than any mans vertuous qualities: for they eſteeme of a man without money, as a Horſe doth of a faire Stable without meate; they are like Eagles, which will alwayes flye where the Carrion is.

She will play the Horſe-leech to ſucke away thy wealth, but in the Winter of thy miſery ſhe will flye away from thee: Not unlike the Swallow, which in the Summer harboureth her ſelfe under the eves of an Houſe, and againſt winter

Winter flyeth away, leaving nothing but dirt behind her. *Salomon* saith, he that will suffer himselfe to be led away, or take delight in such womens company, is like a foole which rejoyceth when he is led to the stockes, *Prov.* 7.

Hosea, by marriage with a lewd woman, of light behaviour, was brought into Idolatry, *Hos.* 1. S. *Paul* accounteth fornicators so odious, that we ought not to eate meate with them; he also sheweth, that fornicators shall not inherit the kingdome of Heaven, 1 *Corinth.* the 6. Chap. and 11. Verse.

And in the same Chapter Saint *Paul* excommunicateth fornicators, but upon amendment he receiveth them againe. Whoredome is punished with death, *Deut.* 22.21. and *Genes.* 38.24. *Phineas* a Priest, thrust two adulterers, both the man and the woman, through the belly with a speare, *Numb.* 25.

God detesteth the money or goods gotten by whoredome, *Deut.* 23. 17, 18. Whores are called by divers names, and the properties of Whores, *Prov.* 7. 6. and 2. A Whore envieth an honest woman, *Esdras* 19. and 42. Whoremongers God will judge, *Heb.* 13. and 4. They shall have their portion with the wicked, in the Lake that burneth with fire and brimstone, *Revel.* 21. 8.

Onely for the sinne of Whoredome God was sorry at the heart, and repented that ever he made man, *Genesis* 6. 6, 7.

Saint *Paul* saith, to avoyd fornication every man may take a wife, 1 *Cor.* 7. 2.

Therefore he which hath a wife of his owne, and yet goeth to another woman, is like a rich theefe, which will steale when he hath no neede.

There are three wayes to know a Whore: by her wan-

ton lookes, by her ſpeech, and by her gate, *Eccleſiaſticus* 26. And in the ſame Chapter he ſaith, that we muſt not give our ſtrength unto Harlots: for Whores are the evill of all evills, and the vanity of all vanities; they weaken the ſtrength of a man, and deprive the body of his beauty; it furroweth the browes, and maketh the eyes dim, and a whoriſh Woman cauſeth the Fever and the Gout, and at a word, they are a great ſhortning to a mans life; For although they ſeeme to be ſo dainty as ſweete meate, yet in tryall they are not ſo wholeſome as ſowre ſawce: They have wit but it is all in craft; if they love, it is vehemently, but if they hate, it is deadly.

Plato ſaith, that Women are either Angels or Devils, and that they either love dearely or hate bitterly; for a Woman hath no meane in her love, nor mercy in her hate; no pitty in revenge, nor patience in her anger: therefore it is ſayd, that there is nothing in the world which both pleaſeth and diſpleaſeth a man more than a woman, for a woman moſt delighteth a man, and yet moſt deceiveth him: for as there is nothing more ſweete unto a man than a woman when ſhe ſmileth; even ſo, there is nothing more odious, than the fierce and angry countenance of a Woman.

Salomon in the 20. of *Eccl:ſ.* ſaith, that an angry Woman will fome at mouth like a Bore. If all this be true as moſt true it is, why ſhouldeſt thou ſpend one houre in prayſe of a Woman as ſome fooles doe? For ſome will brag of the beauty of ſuch a Mayd, another will vaunt of the bravery of ſuch a Woman that ſhe goeth beyond all the Women in the Pariſh. Againe, ſome ſtudy their fine wits, how they may cunningly ſooth women; and with Logicke how to reaſon with them, and with Eloquence

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to perſwade them: they are alwayes tempering their wits as Fidlers doe their ſtrings, who wreſt them ſo high, that many times they ſtretch them beyond, Time, Tune, and ſeaſon.

Againe, there are many that wearie themſelves with dallying, playing, and ſporting with women, and yet they are never ſatisfied with the unſatiable deſire of them: if with a ſong thou wouldſt be brought a ſleepe, or with a dance be led to delight, then a faire Woman is fit for thy dyet; if thy head be in her lappe, ſhe will make thee beleeve that thou art hard by Gods ſeate, when indeed thou art juſt at Hell gate.

Theodora, a monſtrous Strumpet, on a time made her bragges to *Socrates*, of the great haunt of luſtie Gallants which came to her houſe: and furthermore, ſhee told him, that ſhe could get away more of his Schollers from him, than he could of hers from her. No marveil (quoth *Socrates*) for thy wayes ſeeme pleaſant and eaſie, and that is the way youth loves to walke in: but the way that leadeth to a vertuous life, ſeeming full of brambles and bryers.

And to match with this, there is an Hiſtorie that makes mention of three Noble Curtizans, whoſe names were *Lavia*, *Flora*, and *Lais*; *Lavia* and *Lais*, were *homo*, common to all men, they would play at ſmall game, rather than ſit out: theſe three Strumpets, during their life time, were the beautifulleſt and richeſt of that trade in the world, and had three ſeverall gifts, whereby they allured their Lovers to ſeeke their favours. The Engine wherewith *Lavia* entrapped her lovers, proceeded from her eyes; for by her ſmiling countenance, and wanton lookes; ſhe greatly inflamed all that beheld her. And

Flora won her lovers by her excellent wit and eloquent tongue. And *Lais* enticed her Lovers by her sweete singing, and pleasant fingering of instruments of Musicke.

But now againe to *Lavia*; King *Demetrius* gave but a glaunce of his eyes suddenly upon her, and was taken presently with her net, and spent eleven talents of Silver upon her, which he had provided and appointed to pay his souldiers: and furthermore, he quite forsooke his owne wife, and never left the company of this Strumpet, untill death tooke her from him; and after shee was dead, he made great moane for her death; he also kissed and imbraced her, and caused her to be buried under his window, that so often as he did see her grave, he might bewayle her death.

Lais likewise had a King, whose name was *Pyrrhus*, which was her chiefe friend, but yet he served but as it were for a cloake; for he continued not very long with her in *Greece*, but went himselfe to the wars in *Italy*; but in his absence she was not onely sought to, but obtained of many, and set downe her price, that before she would doe her work, she would have her money.

Now to *Flora*, she was a Kings daughter, her parents dyed when she was of the age of 15. yeares, & she was left as rich as beautifull, she had the bridle of liberty throwne on her necke, so that she might run whither she would; for she was without controlement, so that sodainely she determined to travell and see the warres of *Africa* where she made sale both of her person age and honour.

King *Menelaus* was the first that made love unto her, as he was marching to the wars of *Carthage*, and spent more money upon her, than in conquering his Enemies.

But as she was of a Noble race, so it is sayd, that she never

ver gave her selfe over to meane and petty company, as the other two did; but she had a scrowle set over her gate, the tenor thereof was thus; King, Prince, Emperour, or Bishop, enter this Pallace and welcome, neither was this *Alda* so greedy of Gold, as the other two were; for on a time one of her familiar friends asked her the cause why she did not make price of her love; She made this answere, I commit my body to none but Princes and Noblemen, and I sweare there was never man gave mee so little, but I had more than I would have asked, or that I looked for; and furthermore she sayd, that a Noble woman ought not to make price of her love: all things are at a certaine rate, except Love, and that a woman of great beauty should be so much esteemed of, as she esteemes of her selfe. She dyed at the age of forty yeares, and the wealth she left behinde her in *Rome*, was valued to be so much, as would have builded new wals round about the City, if there had beene no walls at all.

Was not that noble City of *Troy* sacked and spoyled for the faire *Helina?* and when it had cost many mens lives, and much blood was shed, and when they had got the conquest, they got but an Harlot. By this and that which followeth, thou shalt see the power of Women, how it hath beene so great, and more prevailed in bewitching mens wits, and in overcomming their senses than al other things whatsoever. It hath not onely vanquished Kings and Keysars, but it hath also surprized Castles and Countries; nay, what is it that a woman cannot doe, which knowes her power?

Therefore stay not alone in the company of a Woman, trusting to thy owne chastity, except thou bee more stronger than *Sampson*, more wise than *Salmon*, or more

holy than *David*, for theſe and many more have beene ouercome by the ſweete enticements of Women, as thou ſhalt reade hereafter.

It is ſayd, that the gods themſelves did change their ſhapes, for the love of ſuch women they luſted after. *Iupiter* he transformed himſelfe into a Bull, *Neptune* into a Horſe, and *Mercury* into a Goate.

Ariſtippus deſired ſweet meate for his belly, and a faire woman for his bed.

But in my minde, he that layes his net to catch a faire Woman, he may chance to fall into the ſprindge which was layd for a Woodcocke: therefore I doe admoniſh young men, and adviſe old men, and I counſaile ſimple men, and I warne all men, that they flye a wicked woman, as from the peſtilence, or elſe ſhe will make thee flye in the end.

Ariſtotle, for keeping company with a Queane in *Athens*, was faine to run away, to ſave himſelfe from puniſhment, and yet he had dwelt there, and wrote many Bookes for the ſpace of thirty yeares.

Againe, *Sampſon* and *Hercules* for all their great ſtrength and conqueſt of Gyants and Monſters, yet the one yeelded his Club at *Delanira's* foote, and the other revealed his ſtrength to *Dalilah*, and payd his life for his folly.

The ſugred and renowned Orators *Demoſthenes* and *Hortenſius*, the one came from *Athens* unto *Corinth*, to cõpound & agree with *Lais* a common ſtrumpet, as you heard before of her, and yet he had but one nights lodging with her. And the other was ſo farre in love with another Bird of the ſame Cage, the which he could not obtaine, nor yet could he conquer her affection, untill he had quite pined himſelfe away, ſo that in ſhort time he had waſted himſelfe to nothing.

Plato, for all his great Philosophy and knowledge, and he kept company with *Archenasse* when she was old, and forsaken of her Lovers: for she had given her selfe to a number in her youth, yet nevertheless *Plato* so loved her, that he wrote many verses in commendation of her.

Also *Socrates* for his gravity and wisdome is renowned throughout all the world, yet the most dearely loved *Alphasie*, an old and over-worne Strumpet.

Love stayed King *Antiochus* in *Calcidia* a whole winter, for one Mayde that he fancyed there, to his great hinderance.

Love stayed King *Hannibal* in *Capua* a long season, laying all other his necessary affaires aside, the which was no small hinderance to him; for in the meane while his enemies invaded a great part of his Country.

Likewise *Iulius Cæsar*, he continued in *Alexandria*, a long season, not for the love of one, but he lusted after many, to his great infamie and disgrace.

The great Captaine *Holofernes*, whose sight made many thousands to quake, yet he lost his life and was slaine by a Woman.

Was not *Herods* love so great to a woman, that he caused *Iohn Baptist* to lose his head for her sake?

Wherefore to avoyd the sight, many times is the best Razor to cut off the occasion of the evill which commeth by Women, for had not *Holofernes* seene the beauty of *Judeth*, and marked the fineness of her foote, he had not lost his head by her. If *Herod* had not seene *Herodias* daughter dance, he had not so rashly granted her Saint *Iohn Baptists* head. Had not *Eve* seene the Apple, and so was tempted with the beauty of the Serpent, who

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as our Schoole-men doe write, that he ſhewed himſelfe like a faire young man, but had not ſhe ſeene it, I ſay, ſhe had not eaten thereof, to her owne griefe and many more. By ſight the wife of *Potipher* was moved to luſt after her ſervant *Ioſeph*. It is ſayd of *Semiramis* of *Babylon*, that after her husbands death, ſhe waxed ſo unſatiable in carnall luſt, that two men at one time could not ſatisfie her deſire, and ſo by her unſatiableneſſe, at length all *Perſia* grew full of whores.

And likewiſe of one *Veniſe* a ſtrumpet in *Cyprus*, it is ſuppoſed, that by her fame and ill life, ſhe cauſed all *Cyprus* at length to be full of Queanes.

And of one faire *Rodope* in *Ægypt*, who was the firſt noted Woman in that Countery, but at length all the whole Country became full of ſtrumpets.

It is not ſtrange that the ſeede of one man ſhould breed ſuch woe unto all men.

One ſaid unto his friend, Come let us goe ſee a prettie Wench. The other made this anſwere, I have, ſayd he, ſhaken ſuch fetters from my heeles, and I will never goe where I know I ſhall repent afterwards. But yet haply ſome may ſay unto me; if thou ſhouldeſt refuſe the company or the courteſie of a woman, then ſhe would account thee a ſoft-ſpirited foole, and a milke-ſop, and mecocke.

But alas fond foole, wilt thou more regard their babble than thine owne bliſſe? Or eſteeme more their frumpes, than thine owne welfare? Doſt thou not know, that women alwayes ſtrive againſt wiſedome, although many times it be their utter overthrow? Like the Bee, which is often hurt with her owne Honey, even ſo women are often plagued with their owne conceit, weighing downe love with diſcourteſie giving them a weed, which preſents

them

them with flowers; as their catching in jeſt, and their keeping in earneſt; and yet ſhe thinkes that ſhe keepes her ſelfe blameleſſe, and in all ill vices ſhe would goe nameleſſe; but if ſhe carry it never ſo cleane, yet in the end ſhee will be accounted but a cunny-catching Queane: and yet ſhe will ſweare that ſhe will thrive, as long as ſhee can finde one man alive, for ſhe thinkes to doe all her knavery inviſible: ſhe will have a figge-leafe to cover her ſhame; but when the figge leafe is dry and withered, it doth ſhew their nakednesſe to the world. For take away their painted cloathes, and then they looke like ragged wals; take away their Ruffes, and then they looke ruggedly; their Coyfes and Stomachers, and they are ſimple to behold; their haire untruſt, they looke wildely, and yet there are many, which lay their nets to catch a pretty woman: but he which getteth ſuch a prize, gaines nothing by his adventure, but ſhame to the Body, and danger to the Soule; for the heate of the young blood of theſe wantons, leades many unto deſtruction, for this worlds pleaſure: it inchants your mindes, and enfeebleth your Bodies with diſeaſes; it alſo ſcandalizeth your good names: but moſt of all, it endangereth your Soules. How can it otherwiſe chooſe, when luſt and uncleanneſſe continually keepe them company, gluttony and ſloth ſerveth them at the Table, pride and vaine-glory apparelleth them? But theſe ſervants will waxe weary of their ſervice, and in the end they ſhall have no other ſervant to attend them, but onely ſhame, griefe, and repentance: but then, oh then (you will ſay) when it is too late; Oh, would to God that we had beene more carefull of true glorious modeſtie; and leſſe cunning to keepe wantons company. Oh therefore remember, and thinke beforehand, that every ſweete

hath his ſowre: then buy not with a drop of honey a gallon of gall. Doe not thinke that this worlds pleaſure will paſſe away with a trifle; and that no ſooner done but preſently forgotten: No, no, anſwere your ſelves, that the puniſhment remaineth eternally, and therefore better it were to be an addle Egge, than an ill bird. For wee are not borne to our ſelves, to live at pleaſure, but to take paines, and to labour for the good of our Countrey; yet ſo deceitfull is the preſent ſweetneſſe, that we never remember the following ſowre: for youth too too eaſily wonne and overcome with the worlds vanities: Oh too ſoone (I ſay) is youth in the bloſſomes devoured with the Catterpillers of foule luſt and laſcivious deſires. The blacke Fiend of Hell, by this enticing ſweete ſinne of luſt drawes many young wits to confuſion: for in time it drawes out the heart blood of your good names, and that being once loſt is never gotten againe.

Againe, luſt cauſeth you to doe ſuch foule deedes, which makes your fore-heads for ever afterwards ſeeme ſpotted and blacke with ſhame and everlaſting infamie, by which meanes your graves after death are cloſed up with times ſcandall. And yet women are eaſily wooed, and ſoone won, got with an Apple, and loſt with a paring. Young wits are ſoone corrupted, womens bright beauties breed curious thoughts; and golden gifts eaſily overcome wanton deſires, with changing modeſty into paſtimes of vanity, and being once delighted therein, continue in the ſame without repentance, you are onely the peoples wonder, and misfortunes banding ball, toſt up and downe the world with woe upon woe; yea, ten thouſand woes will be galloping hard at your heeles, and purſue you whereſoever you goe: for thoſe of ill report cannot

long

long ſtay in one place, but rove and wander about the world, and yet ever unfortunate, proſpering in nothing, forſaken and caſt out of all civill companions, ſtill in feare leſt Authority with the Sword of Juſtice barre them of liberty. Loe thus your lives are deſpiſed, walking like night-Owles in miſery, and no comfort ſhall be your friend, but onely repentance comming too late, and over-deare bought. A penance and puniſhment due to all ſuch hated creatures as theſe are.

Therefore beleeve all you unmarried wantons, and in beleeving grieve, that you have thus unluckily made your ſelves neither Maides Widdowes nor Wives, but more vile than filthy channell-durt, fit to be ſwept out of the heart and ſuburbs of your Countrey. O then ſuffer not this worlds pleaſure to take from you the good thoughts of an honeſt life: But downe, downe upon your knees you earthly Serpents, and vvaſh avvay your blacke ſinne vvith the Chriſtall teares of true ſorrovv and repentance, ſo that vvhen you vvander from this inticing vvorld you may be vvaſhed and clenſed from this foule leproſie of nature.

Loe thus in remorſe of minde my tongue hath uttered to the Wantons of the World the abundance of my hearts griefe, vvhich I have perceived by the unſeemely behaviour of unconſtant, both men and vvomen; yet men for the moſt part are touched with one fault, vvhich is drinking too much; but its ſayd of Women, that they have tvvo faults, that is, they can neither ſay vvell, nor yet doe vvell.

For commonly vvomen are the moſt part of the fore-noone painting themſelves, and frizling their hayres, and prying in their Glaſſe like Apes, to pranke up themſelves

in their Gaudies, like Puppets; or like the Spider, which weaves a fine web to hang the flye: Amongſt women ſhe is accounted a Slut, which goeth not in her Silkes; Therefore if thou wilt pleaſe thy Lady, thou muſt like and love, ſue and ſerve; and in ſpending thou muſt lay on Load; for they muſt have maintenance, howſoever thou get it, by hooke or crooke, out of *Iudas* Bagge, or the Divels Budget, thou muſt ſpare neither Lands nor Living, Money nor Gold.

For Women will count thee a Pinch-penny, if thou be not prodigall; and Daſtard if thou be not venterous; for they count none valiant, except they be deſperate, if ſilent, a Sot, if full of words a foole; judging all to be Clownes, which be not Courtiers. If thou be cleanely in thine Apparell, they will terme thee proud; if meane in Apparell, a Sloven: if tall a Lunges; if ſhort, a Dwarfe: for they have ripe wits and ready tongues; and if they get an inch they vvill claime an ell; ſhe vvill coll thee about the necke vvith one hand, but the other ſhall be diving into thy pocket: and if thou take her vvith the manner, then it vvas but in jeſt, but many times they take it in jeſt, and (if they be not ſpoyled) keepe it in earneſt: but if thy pockets grovv empty, and thy revenues vvill not hold out longer, to maintaine her pompe and bravery, then ſhe preſently leaves to make much of thy perſon, and vvill not ſticke to ſay unto thee, that ſhe could have beſtovved her love on ſuch a one, as vvould have maintained her like a vvoman; ſo by this meanes they vveave the vvebbe of their ovvne vvoe, and ſpin the thread of their ovvn thraldome; if they lacke, they vvill lacke at the laſt, for they vvill cut it out of the vvhole Cloth, ſo long as the Piece vvill hold out.

Is not the Bee hived for his Honey, the ſheepe ſheared

for

for his Fleece, the Oxe necke vvrought for his Masters profit, the Fowle plucked for her feathers, the Tree grafted to bring forth fruit, and the earth laboured to bring forth Corne? But what labour or cost thou bestoweſt on a woman is cast away, for she will yeeld thee no profit at all: for when thou hast done all, and given them all that they can demand, yet thou shalt be as well rewarded as those men were whom *Esop* hired for three-halfe-pence a day to recite his Fables.

These things being wisely considered, then what a foole art thou to blinde thy selfe in their bold behaviour, and bow at their beckes, and come at their calls, and sell thy Lands to make them swim in their Silkes, and set in their Jewels, making Gilla Gentlewoman, in so much, that she careth not a penny for the fineſt, nor a fig for the proudeſt? She is as good as the beſt, although she have no more honesty than hardly to serve her owne turne, suffering every mans fingers as deepe in the Dish as thine are in the Platter, and every man to angle where thou casteſt thy hooke, holding up to all that come, not much unlike a Barbers chaire, that so soone as one knave is out, another is in; a common hackney for every one that will ride, a boate for every one to row in. Now if thy wealth do begin to faile, then she biddeth thee farewell, and gives thee the *adieu* in the Divels name: not much unlike the knavish Porters in *Bristow* who will cry a new master, a new, and hang up the old. If the matter be so plaine, then consider this, that the house where such a one keepeth her residence, is more odious with slander, than carrion doth infect the ayre with stinkes; let them flatter how they will, there is no love in them but from the teeth outward. I blaze their properties the plainer, and give thee the stron-

ger reaſons, becauſe I would have thee loath the alluring traines of ſuch deceitfull and laſcivious women, although ſhe make great proteſtations of love, and thereto bindeth her ſelfe with moſt damnable oathes, then beleeve her leaſt of all, for there is no more hold in her oathes, nor in her love, than is certainety of a faire day in *Aprill*, although it looke never ſo cleare, yet it may turne to be foule. I have ſeene a Curtizan thus pictured out.

Firſt, a faire young man blind, and in his armes a beautifull woman, with one hand in his pocket, ſhewing her theft, and a knife in the other hand to cut his throate.

Now peradventure thou mayſt ſay unto that: thou doeſt not know one woman from another without ſome tryall, becauſe all women are in ſhape alike; for the ſowre Crab is like the ſweete Pippin. True it is, the Raven is a Bird, and the Swan is but a Bird: even ſo, many women are in ſhape Angels, but in qualities Devils, Painted Coffins, with rotten bones. The Eſtridge carrieth faire feathers, but rancke fleſh. The herbe *Molie* carrieth a flowre as white as ſnow, but a roote as blacke as inke.

* Although women are beautifull, ſhewing pittie yet their hearts are blacke, ſwelling with miſchiefe, not much unlike unto old Trees, whoſe outward leaves are faire and greene, and yet the body rotten: If thou haunt their houſes, thou wilt be enamoured; and if thou doe but harken to theſe *Syrens*, thou wilt be inchanted, for they will allure thee with amorous glances of luſt, and yet kill thee with bitter lookes of hate; they have dimples in their cheekes to deceive thee, and wrinkles in their browes to betray thee: they have eyes to intice, ſmiles to flatter, imbracements to provoke, beckes to recall, lips to inchant, kiſſes to inflame, and teares to excuſe themſelves.

If

If God had not made them onely to be a plague to man; he would never have called them neceſſary evills, and what are they better? For what doe they either get or gaine, ſave to keepe? Nay, they doe rather ſpend and conſume all that which a man painefully getteth: a man muſt be at all the coſt and yet live by the loſſe.

It is very eaſie for him which never experienced himſelfe in that veine pleaſure, or repenting pleaſure chuſe you whether, I meane the accompanying of lewd Women, but ſuch as are exerciſed and experimented in that kinde of drudgery; they I ſay, have a continuall deſire, and temptation is ready at hand; therefore take heede at the firſt, ſuffer not thy ſelfe to be led away into luſtfull folly; for it is more eaſier for a young man or mayd to forbeare carnall act, than it is for a Widdow, and yet more eaſie for a Widdow, than for her that is married, and hath her husband wanting, then take heede at the firſt, for there is nothing gotten by women, but repentance.

For women are like a Bay-tree; which is ever greene but without fruite; or like the unprofitable Thorne, which beareth as trim a bloſſome as the Apple; This is nothing, but to tell thee, that thou muſt not judge of Gold by the colour, nor of Womens qualities by their faces, nor by their ſpeeches; for they have delicate tongues, which will raviſh and tickle the itching eares of giddy-headed young men; ſo fooliſh that they thinke themſelves happy, if they can but kiſſe the Dazie whereon their Love did tread: who if ſhe frowne, then he deſcends preſently into Hell; but if ſhe ſmile, then he is carryed with wings up into Heaven; There is an old ſaying that when a Dogge wags his tayle he loves his Maſter.

Some thinke that if a woman ſmile on them, ſhe is preſently

ſently over-head and eares in love: One muſt vveare her Glove, another her garter, another her colours of delight, and another ſhall ſpend and live on the ſpoyle vvhich ſhe getteth from all the reſt: Then if thou vvilt give thy Body to the Chirurgion, and thy Soule to the Devill, ſuch vvomen are fit for thy dyet. Many creatures of every kind reſemble vvomen in condition: for ſome Horſe, an unskilfull rider can hardly order; and ſome againe, in deſpight of the beſt Rider that is, vvill have a Jadiſh tricke: ſome Hawke, although ſhe be ill ſerved, yet vvill ſit quiet; and ſome if never ſo vvell ſerved, yet will continually flye at checke: Againe, ſome hounds by no meanes will forſake their undertaken game, and ſome againe, in deſpight of the Huntſmen, will continually runne at randome; and ſome men will ſteale, if their hands were bound behind them, and ſome againe will rather ſtarve than ſteale, even ſo, ſome women will not be won with ſeven yeares loving and ſome againe will offend with an houres liberty.

Therefore if thou ſtudy a thouſand yeares, thou ſhalt finde a woman nothing elſe but a contrary unto man; Nay, if thou continue with her an hundred yeares, thou ſhalt finde in her new fancies, and contrary ſorts of behaviour; therefore if all the world were Paper, and all the Sea inke, and all the trees and plants were pens, and every man in the world were a Writer, yet were they not able, with all their labour and cunning, to ſet downe all the crafty deceites of women.

Now me thinkes I heare ſome of you ſay, that young wits are ſoone corrupted, and that womens bright beauty breedeth various thoughts in men, alſo golden gifts eaſily over-commeth wanton womens deſires, and thereby maketh them become *Venus* darlings, quite changing

cuſtomes

customes of modesty into passions of vanity, wherein once delighted, they continue in the same without repentance or sorrow. But alas, you lacivious Dames, these lewd conditions of yours will speedily bring all your joyes to sorrow.

Chap. III.

The third Chapter sheweth a remedy against Love, also many reasons not to be too hastie in the choyce of a wife. But if no remedy be but thou wilt marry, then how to choose a wife, with a commendation of the good, vertuous, and honest Woman.

BE not too hastie to marry, for doubtlesse if thou marry in haste, thou shalt repent by leasure. For there are many troubles, which come galopping at the heeles of a Woman, which many young men before hand doe not thinke of. The world is not all made of Oatemeale; nor all is not Gold that glisters; nor a smiling countenance is no cerraine testimoniall of a merry heart, nor the way to Heaven is not strewed with Rushes; no more is the Cradle of ease in a womans lap. If thou wert a servant or in bondage before, yet when thou marriest, thy toyle is never the neerer ended, but even then and not before thou changest thy golden life which thou didst lead before, in respect of the married, for a drop of Honey, which quickly turneth to be as bitter as Wormewood. And therefore farre better it were to have two

Ploughes going than one Cradle; and better a barne filled, than a bed; therefore cut off the occasion which may any way bring thee into fooles Paradise. Then first and above all, shun idlenesse; for idlenesse is the beginner & maintainer of love, therefore apply thy selfe about some affaires, or be occupyed about some businesse; for so long as thy minde or thy body is in labour, the love of women is not remembred, nor lust ever thought upon; but if thou spend thy time idly among Women, thou art like unto him which playeth with the Bee, who may sooner feele of her sting than taste of her honey; He that toucheth pitch may be defiled therewith. Roses unadvisedly gathered pricke our fingers; Bees ungently handled sting our faces; and yet the one is pleasant, and the other is profitable. And if thou be in company of women, the devill himselfe hath not more illusions to get men into his Net, than Women have devices and inventions to allure men into their love: and if thou suffer thy selfe once to be led into fooles Paradise, (that is to say) the bed or closet wherein a Woman is, (then I say) thou art like a Bird snared in a Lime-bush, which the more she striveth the faster she is. It is unpossible to fall among stones, and not be hurt; or amongst thornes, and not be prickt; or amongst netles, and not be stung: A man cannot carry fire in his bosome, and not burne his cloathing; no more can a man live in love, but it is a life as wearisome as Hell: and hee that marryeth a Wife, matcheth himselfe unto many troubles If thou marryest a still and quiet woman, it wil seeme to thee, that thou ridest but an ambling Horse to hell, but if with one that is froward and unquiet, then thou wert as good ride a trotting Horse to the Devill. Herein I will not bee my owne carver: but I preferre you to the judgement of

those

thoſe which have ſeene the troubles, and felt the torments; for none are better able to judge of womens qualities, than thoſe which have them; none feeles the hardneſſe of the Flint, but he that ſtrikes it; none knowes where the ſhooe pincheth, but he that weares it. It is ſayd, that a man ſhould eate a Buſhell of Salt with one which hee meanes to make his Friend, before he put any great confidence or truſt in him: And if thou be ſo long in chooſing a Friend, in my minde thou hadſt neede to eate two Buſhels of Salt with a Woman, before thou make her thy wife; otherwiſe, before thou haſt eaten one Buſhell with her, thou ſhalt taſte of ten quarters of ſorrow, and for every dramme of pleaſure an ounce of paine, and for every Pint of Honey a Gallon of Gall, and for every Inch of Mirth an Ell of moane. In the beginning a womans love ſeemeth delightfull, but endeth with deſtruction; therefore he that truſteth to the love of a woman, ſhall be as ſure as he that hangeth by a leafe of a Tree in the latter end of Summer, and yet there is a great difference betwixt the ſtanding poole, and the running ſtreame, although they are both Waters.

Therefore, of two evils chuſe the leaſt, and avoyd the greateſt. But my meaning is not heare to adviſe thee to chuſe the leaſt Woman: for the little Women are as unhappy as the greateſt, for though their ſtatures be little, yet their hearts are big: then ſpeake faire to all, but truſt none; and ſay with *Diogines*, it is too ſoone for a young man to marry, and too late for old men. One asked a Philoſopher, what the life of a marryed man was? He anſwered, Miſery: And what is his felicity? Miſery: For he ſtill lingers in hope of further joy: And what is his end? and he ſtill anſwered, Miſery.

There ate fixe kindes of Women that thou ſhouldeſt take heede thou match not thy ſelfe to any one of them: that is to ſay, good nor bad, faire nor foule, rich nor poore; for if thou marrieſt one that is good, thou mayeſt quickly ſpill her with too much making of her: for when provender prickes a Woman, then ſhe will grow knaviſh: and if bad, then thou muſt ſupport her in all her bad actions, and that will be ſo wearifome unto thee, that thou hadſt as good draw water continually to fill a bottomleſſe Tub: if ſhe be faire, then thou muſt doe nothing elſe but watch her; And if ſhe be foule and loathſome, who can abide her? If ſhe be rich, then thou muſt forbeare her becauſe of her wealth; And if ſhe be poore, then thou muſt needes mainetaine her.

For if a Woman be never ſo rich in dowry, happie by her good name, beautifull of body, ſober of countenance eloquence in ſpeech and adorned with vertue, yet they have one ill qualitie or other, which overthroweth all the other: Like unto that Cow which giveth great ſtore of milke, and preſently ſtriketh it downe with her foote: ſuch a Cow is as much to be blamed for the loſſe, as to be commended for the gift: or like as when men talke of ſuch a man, or ſuch a man, he is an excellent good workeman, or he is a good Chirurgion, or a good Phyſitian, or he is a pretty fellow of his hands, but if they conclude with this word: But it is pitty he hath one fault, which commonly in ſome men is drunkenneſſe: then I ſay, if he were endued with all the former qualities, yet they cannot gaine him ſo much credit, to interpoyſe the diſcredit that commeth thereby.

It is ſayd of men, that they have but one fault, but of women it is ſayd that they have two faults, that is to ſay,

they

they can neither ſay well, nor doe well; There is a ſaying that goeth thus, that things farre fetcht and deare bought, are of us moſt dearely beloved: The like may be ſayd of Women, although many of them are not farre fetched, yet they are deare bought; yea, and ſo deare that many a man curſeth his hard Penny-worth, and bannes his owne heart. For the pleaſure of the faireſt woman in the world laſteth but a Honey-moone, that is, while a Man hath glutted his affections, and reaped the firſt fruit; his pleaſure being paſt, ſorrow and repentance remaineth ſtill with him.

Therefore to make thee the ſtrongeſt to ſtrive againſt theſe tame Serpents; thou ſhalt have more ſtrings to thy bow than one; it is ſafe riding at two anckers: alwaies look before thou leape, leſt thy ſhinnes thou chance to breake. Now the fire is kindled, let us burne the other faggot, and ſo to our matter againe.

If a Woman be never ſo comely thinke her a conuterfeit; if never ſo ſtraight, thinke her crooked; if ſhee be well ſet, call her a boſſe; ſlender, hazell twig, if browne, thinke her as blacke as a Crow; if well-coloured, a painted wall, if ſad, or ſhame-fac'd, then thinke her a Clown, if merry and pleaſant, then ſhe is the liker to be a wanton. But if thou be ſuch a foole, that thou wilt ſpend thy time and treaſure, the one to the love of women, and the other to delight them; in my minde thou reſembleſt the ſimple Indians, who apparrell themſelves moſt richly when they goe to be burned.

But what ſhould I ſay? ſome would not give their bable for the tower of *London*. He that hath ſayled at Sea, hath ſeene the dangers, and he that is marryed can tell of his owne woe, but he that was never burnt, will never dread

the fire. So ne will go to Dice, although they ſee other loſe their money at play, and ſome will marry, although they beg together. Is it not ſtrange that men ſhould bee ſo fooliſh to dote on Women, who differ ſo farre in nature from men? for a man delights in armes, and in hearing the ratling drums, but a Woman loves to heare ſweet muſick, on the Lute, Citterne, or Bandore: a man rejoyceth to march among the murthered Carcaſſes, but a woman to dance on a ſilken Carpet; a man loves to heare the threatning of the Princes enemies, but a woman weepes when ſhe heares the wars: a man loves to lye on the cold graſſe, but a woman muſt be wrapt in warme mantles; a Man triumphs at wars, but a Woman rejoyceth more at peace.

If a man talke of any kinde of beaſt or foule, preſently the nature is knowne: as for example, the Lyons are all ſtrong and hardy, the Hares are all fearefull and cowardly, the Doves are all ſimple, and ſo of all beaſts and fowles the like; I meane, few or none ſwarving from his kinde: but women have more contrary ſorts of behaviour than there be Women; and therefore impoſſible for a Man to know all, no nor one part of womens qualities, all the daies of his life.

Some with ſweete words undermine their husband, as *Dalilah* did *Sampſon*, and ſome with chiding and brawling are made weary of the world, as *Socrates* and others. *Socrates* when his wife did chide and brawle, would goe out of the houſe till all were quiet againe: but becauſe he would not ſcould with her againe, it greeved her the more; for on a time ſhe watched his going out, and threw a Chamber-pot out of a window on his head, Ha, ha, quoth he, I thought after all this thunder there would come raine.

There

There is an Hiſtory maketh mention of one named *Annynius*, who invited a friend of his to goe home with him to ſupper, but when he came home, he found his Wife chiding and brawling with her Maidens, whereat his gueſt was very much diſcontented. *Annynius* turning to him, ſaid; good Lord, how impatient art thou? I have ſuffered her theſe twenty yeares, and canſt not thou abide her two houres? By which meanes he cauſed his Wife to leave chiding, and laughed out the matter.

There is no woman but either ſhe hath a long tongue, or a longing tooth, and they are two ill neighbours, if they dwell together: for the one will lighten the purſe, if it be ſtill pleaſed, and the other will waken thee from thy ſleepe, if it be not charmed. It is not ſtrange of what kinde of mettall a Womans tongue is made, that neither correction can chaſten, nor faire meanes quiet? For there is a kinde of venome in it, that neither by faire meanes nor foule they are to be ruled. All Beaſt by Men are made tame, but a womans tongue will never be tame; it is but a ſmall thing and ſeldome ſeene, but is often heard, to the terrour, and utter confuſion of many a man.

Therefore as a ſharpe bit curbs a froward Horſe, even ſo a curſt Woman muſt be roughly uſed; but if Women could hold their tongues, then many times men would hold their hands. As the beſt metled blade is mixt with Iron, even ſo the beſt woman that is, is not free from faults the goodlieſt Gardens are not free from weeds, no more is the beſt, nor faireſt women from ill deeds.

He that uſeth troth to tell,
May blamed be, though he ſay well.
If thou be young, marry not yet:
If thou be old, then wilt have more wit:

For young mens wives will not be taught,
And old mens wives are good for naught.
And he that for a woman ſtrives by Law,
Shall ſtrive like a Cox-combe, add proove but a Daw.
Then buy thou not that with overmuch coſt,
The thing which yeelds but labour loſt.

Divers beaſts and fowles by nature have more ſtrength in one part of the body than the other; as the Eagle in the beake, the Vnicorne in the horne, the Bull in the head, the Beare in the armes, the Horſe in the breſt, the Dogge in his teeth, the Serpent in his tayle, but a womans chiefe ſtrength is in her tongue. The Serpent hath not ſo much venome in his tayle, as ſhe hath in her tongue, and as the Serpent never leaveth hiſſing and ſtinging, and ſeeking to doe miſchiefe: even ſo, ſome women are never well, except they be caſting out venome with their tongues, to the hnrt of their husbands, or of their neighbours. Therefore he that will diſcloſe his ſecrets to a Woman, is worthy to have his hayre cut with *Sampſon*: For, if thou unfoldeſt any of a ſecret unto a woman, the more thou chargeſt her to keepe it cloſe, the more ſhe will ſeeme as it were to be with childe, till ſhe have revealed it amongſt her goſſipes, yet if one ſhould make a doubt of her ſecrecy ſhe would ſeeme angry, and ſay, I am no ſuch a light Huſwife of my tongue, as they whoſe ſecrets lye at their tongues ends; which flyes abroad ſo ſoone as they open their mouthes; therefore feare not to diſcloſe your ſecrets to me, for I was never touched with any ſtraine of my tongue in my life; nay, ſhe will not ſticke to ſweare that ſhe will treade it under foote, or bury it under a ſtone; yet for all this beleeve her not, for every woman hath one eſpeciall goſſip at the leaſt, which ſhe doth love and effect

above

above all the reſt, and unto her ſhe runneth with all the ſecrets ſhe knoweth.

There is a Hiſtory maketh mention of one *Lyus*, whom King *Amaſi* commanded to goe into the Market, and to buy the beſt and profitableſt meate he could get; and he bought nothing but tongues: the King asked him the reaſon why he bought no other meate, who made this anſwere; I was commanded to buy the beſt meate, and from the tongue comes many good and profitable ſpeeches. Then the King ſent him againe, and bad him buy the worſt and unprofitableſt meate; and he likewiſe bought nothing but tongues. The King againe asked him the reaſon: from nothing (ſaith he) commeth worſe venome than from the tongue, and ſuch tongues moſt women have.

Romane Hiſtories make mention of one of the chiefe Governonrs of *Rome*, that had a Sonne whoſe name was *Papirius*, whoſe Father tooke him with him to the Counſel-houſe, that thereby he might learne wiſdome; wiſhing him withall to keepe their ſecrets. His mother was divers times asking of the Boy what they did at the Counſell-houſe; and what their cauſe was of their often meeting: On a time young *Papirius* fearing to diſpleaſe his Father, and hoping to ſatisfie his mother, told her this: Mother (ſayd he) there is hard hold amongſt them about making of a Law, that every man ſhall have two wives, or every woman two husbands; and ſo farre as I can perceive, it is likely to be concluded upon, that every man ſhall have two wives.

The next day, when he and his Father were gone to the Counſell-houſe, ſhe beſtirred her ſelfe, and got moſt of the chiefe Women of the City together, and told them what a Law was like to be made, if it were not prevented;

and so to the Counsell-house they went a great flocke of them. But when they came in, the Governours were all amazed, and asked the cause of their comming. And one of the Women having leave to speake, sayd thus: Whereas you are about to make a Law, that every man shall have two Wives, consider with your selves what unquietnesse and strife thereby will arise, but (sayd she) it were better that one woman might have two husbands, that if one were on businesse abroad, the other might be at home. Now when the Governours heard this speech, they marveiled whereupon it should arise: then young *Papirius* requested that he might speake, who presently resolved them the cause of the womens comming, so they greatly commended the Boy, and laughed the women to scorne.

Here thou mayest perceive by a taste, what Wine is in tha Butt: but if the Dragons head be full of poyson, what venome then (thinkest thou) lurketh in the tayle? All this is but to tell thee of the doubts and dangers that come by marriage; yet I would not have all to feare to lye in the grasse, because a Snake lyeth there; nor all men feare to goe to Sea, because some are drowned at sea; neither doe I warne all men to feare to goe to their beds, because many dye in their beds: then marry a Gods name, but againe, and againe take heede of the choyse of thy wife.

Marry not for beauty without vertue, nor choose for riches without good conditions, *Salomon* amongst many other notable sentences fit for this purpose, saith, that a faire woman without discreet manners, is like a gold ring in a Swines snout. And if thou marriest for wealth, then thy wife many times will cast it in thy dish, saying, that of a begger she made thee a man. Againe, if thou marriest

for

for beauty, and above thy calling, thou muſt not onely beare with thy Wives folly, but with many unhappy words; for ſhe will ſay, ſhe was blinde in fancying thee, for ſhe might have had Captaine ſuch a one, or this Gentleman, or that; ſo that thou ſhould never need to crave a foule word at her hand in ſeven years, for thou ſhalt have enough without asking; beſides, I feare me thou wilt be better headed than wedded, for ſhe will make thee weare an Oxe-feather in thy Cap, yet he which hath a faire wife will adventure on a thouſand infamies, onely in hope to keepe her in the ſtate of an honeſt woman; but if ſhe be ill given, do what thou canſt, breake thy heart and bend thy ſtudy never ſo much, yet all will not ſerve, thou mayeſt let her goe all houres in the night, ſhe will never meete with a worſe than her ſelfe, except ſhe meete with the Devill himſelfe.

Therefore, yet once more I adviſe thee in the choyſe of thy Wife, to have a ſpeciall regard to her qualities and conditions, before thou ſhake hands or jumpe a match with her: Alſo inquire and marke the life and converſation of her Parents; let the old Proverbe put thee in mind hereof, that an ill Bird layeth an ill Egge, the Cat will after her Kinde; an ill Tree cannot bring forth good Fruite, the young Cub groweth crafty like the Damme, the young Cocke groweth as the old: and it is a very rare matter to ſee children tread out of the paths of their Parents. He that commeth into a Fayre to buy an Horſe will pry into every part, to ſee whether he be ſound of winde and limbe, without cracke or flaw, and whether his breeding were in a hard ſoyle, or whether he be well paced, and likewiſe he will have a care that his horſe ſhall have all outward markes which betokeneth a good

Horſe; yet withall the cunning he hath, he may be deceiued; but if he prove a Jade, he may put him away at the next Faire.

But if in choiſe of thy wife thou be deceiued, as many men are, thou muſt ſtand to thy word, which thou madeſt before the whole Pariſh, which was, to take her for better for worſe, for there is no refuſing: ſhe will ſticke to thee as cloſe as a ſaddle to a Horſe backe, and if ſhe be frowardly given, then ſhe will vexe thee night and day.

Amongſt the quieteſt couples that are, yet houſhold jars will ariſe, but yet ſuch quarrels which happen in the day, are often qualified with kiſſes in the night; but if it be not ſo ended, their ſtrife will goe forward like the carriage which is drawne betvveene two horſes, taile to taile; and if ſhe cannot avenge her ſelfe with her tongue, nor with her hands, nor with conveying thy goods, yet ſhe will pay thee home privately, for if thou ſtrike with thy ſword, ſhe will ſtrike with the ſcabard. Chuſe not the Rapier by his ringing, nor thy wife by her ſinging; for if thou doeſt, thou mayſt be very well deceived in both; for thy Rapier may prove a Jade, and thy Wife but little better.

Now, if thou aske me how thou ſhouldeſt chooſe thy wife? I anſwer, thou haſt the whole world to make choiſe, and yet thou mayeſt be deceived. An ancient Father being asked by a young man, how he ſhould chuſe a Wife, he anſwered him thus; When thou ſeeſt a flock of Maydens together; hoodwinke thy ſelfe faſt, and runne amongſt them, and looke which thou cacheſt, let her be thy wife. The young man told him, that if he went blindfolded, he might be deceived: and ſo thou mayeſt (quoth the old man) if thy eyes were open; for in the choyſe of

thy

thy wife, thou muſt not truſt thine own eyes, for they will deceive thee, and be the cauſe of thy woe: For ſhe may ſeeme good whoſe waſte is like a wand, or ſhe which hath a ſpider-fingered hand, or ſhe which one her tip-toes ſtill doth ſtand, and never reades but in a golden booke, nor will not be caught but with a golden hooke; or ſuch a one that can ſtroake a Beard, or looke a head, and of every Flea make her ſelfe affraide; if one had a ſpring, ſuch a wench would make him a begger, if he were halfe a King; then this is no bargaine for thee. But harke a little further; the beſt time for a young man to marry, is, at the age of twenty and five, and then to take a wife of the age of ſeventeene yeares, or thereabout, rather a Mayde than a widdow; for the widdow is framed to the conditions of another man, and can hardly be altered, ſo that thy paines will be double: For thou muſt unlearne a Widdow, and make her forget and forgoe her former corrupt and diſordered behaviour, the which is hardly to be done: but a young woman of tender yeares is flexible and bending, obedient and ſubject to doe any thing, according to the will and pleaſure of her husband.

And if thy ſtate be good, marry neere home, and at leaſure, but if thy ſtate be weake and poore, then to better thy ſelfe, after inquirie made of her wealth and conditions, goe far off, and diſpatch it quickly, for doubt that tatling ſpeeches, which commonly in theſe caſes runne betwixt party and party, and breake it off even then when it is come to the upſhot: but as I have already ſayd, before thou put thy foote out of doores, make diligent inquiry of her behaviour; for by the Market-folk, thou ſhalt heare how the Market goeth: For by inquiry thou ſhalt heare whether ſhe be wiſe, vertuous, and kind, wearing

but her owne proper haire, and ſuch garments as her friends eſtate will afford; or whether ſhe love to keepe within the houſe, and to the ſervants have a watchful eye; or if ſhe have a care when to ſpend and when to ſpare, and to be content with what God doth ſend; or if ſhee can ſhed no kind of unfained teares, but when juſt cauſe of hearty ſorrow is; and that in wealth and woe, in ſickneſſe and in health, ſhe will be all alike: ſuch a wife will make thee a happie man in thy choyſe.

Although ſome happen on a Divilleſh and unhappie woman, yet all men doe not ſo; and ſuch as happen ill: it is a warning to make them wiſe, if they make a ſecond choyſe, not that all other ſhall have the like Fortune; the Sunne ſhining upon the good and bad; and many a man hapneth ſooner on a ſhrew than a ſheepe, Some thrive by dicing but not one in an hundred; therefore dicing is ill husbandry: ſome thrive by marriage, and yet many are undone by marriage; for marriage is either the making or marring of many a man: and yet I will not ſay, but amongſt duſt there are pearles found, and in hard Rockes Diamonds of great value; and ſo amongſt many women there are ſome good, as that moſt gracious and glorious Queene of all womankind, the Vingin *Mary*, the mother of all bliſſe: what won her honour but an humble minde, and her paines and love unto our Saviour Chriſt?

Sara is commended for her earneſt love that ſhe bare to her husband, not onely for calling him Lord, but for many other qualities. Alſo *Suſanna* for her chaſtitie, and for creping on her knees to pleaſe her husband; but there are meaner hiſtories which make mention of many others; as that of *Demetrias* how that ſhe was content to run Lackey by her husbands ſide.

Like

Likewiſe *Lucretia*, for the love and loyalty that ſhe bare to her husband, being unkindly abuſed by an unchaſte letcher againſt her will, ſhe preſently ſlew her ſelfe in the preſence of many, rather then ſhe would offer her body againe to her husband, being but one defiled.

It is recorded of an Earle called *Gunzales*, that upon the Kings diſpleaſure was committed to priſon, and his wife having liberty to viſite him in priſon, on a time ſhe cauſed him to put off his apparell, and put on hers, and ſo by that meanes goe out by the Porter, and ſhe remained in Priſon, and ſo by this meanes he eſcaped the angry rage of his Prince, and afterwards his wife was delivered alſo.

Likewiſe it was no ſmall love that *Artemiſia* bare to her husband, for after his death ſhe built ſuch a famous Sepulcher (and beſtowed the greateſt part of her wealth thereon) inſomuch that at this day it is called one of the ſeven great wonders of the world.

Alſo *Pliny* makes mention of a fiſher-man which dwelt neare unto the ſea ſide; and he fell ſicke of an uncurable diſeaſe, by which meanes he endured ſuch torments and paine, that would have grieved any Creature to behold him; his carefull and loving wife laboured and travelled farre and neare to procure his health againe, but at laſt ſeeing all meanes is vaine, ſhee brake out with him in theſe words: Death at one time or other will come, and therefore rather than any longer you ſhould endure this miſerable life, I am content that both of us prevent death before he come, ſo this poore grieved man did yeeld to her counſell, and they went forth to the toppe of an exceeding high rocke, and there this woman bound her ſelfe faſt to her Husband, and from thence caſting them-

themſelves downe, and both ended their lives together.

Now I doe not commend this death to be godly, although it ſheweth great love in the Woman. No doubt but the King *Darius* had a very kind and loving wife, as ſhall appeare; for when *Alexander* the great, had deprived him of the greateſt part of his Kingdome, yet he bore it out very patiently, with a valiant and manly courage, and without any ſhew of outward griefe at all: but when newes was brought him that his wife was dead; he then moſt grievouſly brake into teares, and wept bitterly, and withall he ſayd, that the loſſe of his whole Kingdome ſhould not have grieved him ſo much, as the death of his Wife.

It is alſo recorded of *Alexander*, that at the death of his wife, he made ſuch a ſorrowfull kind of ſpeech for her, ſaying, *Death were kinde if he tooke nothing but that which offendeth, but he hath taken her away which never offended. Oh Death thou haſt bereaved me of the better part of my life.*

It is ſayd of *Valerius Maximus*, that hee on a time finding two Serpents in his Bed-Chamber, being ſtrangely amazed thereat, he demanded of the South-ſayers, what it meaned; and they anſwered him, that of neceſſity he muſt kill one of them: And if he killed the Male, then he himſelfe ſurely ſhall firſt dye. And if he killed the Female, then his Wife ſhould dye before him: and becauſe he loved his Wife better than himſelfe he moſt willingly made choyſe of the Male, and killed him firſt, and ſhortly after he dyed, leaving his wife a Widdow.

Such a kinde an Animall to his wife was *Adam*, for he was forbidden on paine of Death, not to eate of the Tree of good and evill; yet for all that, *Adam* notwithſtanding

ſtanding to gratifie his wives kindneſſe, and for love hee bare her; refuſed not to hazard his life by breach of that Commandement.

But becauſe of all things there is a contrary, which ſheweth the difference betwixt the good and the bad, even ſo both of men and women there are contrary ſorts of behaviour; if in thy choyſe thou happen on a good wife, deſire not to change, for there is a Proverbe ſaith, ſeldome commeth a better. And there is none poorer than thoſe that have had many wives. Thou mayſt beare a good affection towards thy wife, and yet not let her know it: thou mayeſt love her well, and yet not carry her on thy backe: a man may love his houſe well, and yet not ride on the ridge. Love thy wife, and ſpeake her faire, although thou do but flatter her: for women love to be accounted beautifull, and to be Miſtreſſe of many Maydes, and to live without controulement, and kinde words as much pleaſeth a woman as any other thing whatſoever; and a mans chiefe deſire ſhould be firſt the grace of God, a quiet life, and an honeſt wife, a good report, and a friend in ſtore; and then what needs a man to aske any more?

Saint *Paul* ſaith, Thoſe that marry doe well; but he alſo ſaith, Thoſe which marry not doe better; but yet alſo he ſaith, That it is better to marry than to burne in luſt. A merry companion being asked by his friend, why he did not marry; he made this anſwer; and ſayd; That he had beene in Bedlam two or three times, and yet he was never ſo mad to marry: and yet there is no joy nor pleaſure in the world which may be compared to marriage, ſo the parties are of neere equall yeares, and of good qualities, then good fortune and bad is welcome to them, both their cares are equall, and their joyes alike, come

what will, all is wel-come, and all is common betwixt them; the husband doth honour and reverence her, and if he be rich, he committeth all his goods to her keeping; and if he be poore, and in adverſitie, then he beareth but the one halfe of the greefe, and furthermore, ſhee will comfort him with all the comfortable meanes ſhe can deviſe, and if he will ſtay ſolitary in his houſe, ſhe will keepe him company; if he will walke into the fields, why ſhee will goe with him, and if he be abſent from home, ſhee ſigheth often and wiſheth his preſence: being come home, he finds content, ſhe ſitting ſmiling in every corner of his houſe, to give him a kind of a hearty welcome home, and ſhe receiveth him with the beſt and heartieſt joy that ſhe can. Many are the joyes, and ſweet pleaſures in marriage, as in our children being young, they play, prattle, laugh, and ſhew us many pretty toyes to moove us to mirth and laughter, and when they are begger growne, and that age and poverty hath afflicted the Parents; then they ſhew the duty of children in releeving their old Parents with what they can ſhift for, and when their Parents are dead, they bring them to the Earth; from whence they came.

Yet now conſider on the other ſide, when a wrinkled and toothleſſe woman ſhall take a beardleſſe boy (a ſhort tale to make of it) there can be no liking nor loving betweene ſuch contraries, but continuall ſtrife and debate: ſo likewiſe when matches are made by the Parents, and the dowry told and payd before the young couple have any knowledge of it, and ſo many times are forced againſt their mindes, fearing the rigour and diſpleaſure of their Parents, they often promiſe with their mouthes, that they refuſe with their hearts.

Alſo,

Alſo, if a man marry a wife for faire lookes, without dowry, then their love will ſoone waxe cold, inſomuch they uſe them not like wives, but rather like kitching ſtuffe; whereas thoſe that marry rich wives, they have alwayes ſomething to be in love withall. It is a common thing now adayes, that a faire woman without riches, findes more Lovers than Husbands.

Chuſe not a wife too faire nor too foule, nor too rich; for if ſhe be faire, every one will be catching at her, and if ſhe be too foule, a man will have no minde to love her which no man likes; and if too rich, thou thinkeſt to marry with one which thou meaneſt to make thy Companion, thou ſhalt finde her a commanding miſtreſſe, ſo that riches cauſes a woman to be proud, beauty makes her to be ſuſpected, and hard favour maketh her to be hated. Therefore chuſe a wife young, well borne, and well brought up, reaſonable rich, and indifferent beautifull, and of a good wit and capacity: Alſo in choiſe of a wife, a man ſhould note the honeſty of the Parents, for it is a likelyhood, that thoſe Children which are vertuouſly brought up, will follow the ſteps of their Parents, but yet many a Tree is ſpoiled in the hewing. There are ſome which have but one onely daughter, and they are ſo blinded with the extreame love thy beare her, that they will not have her hindred of her will, whatſoever ſhe deſireth, but ſuffer her to live in all wanton pleaſure and delicacie, which afterwards turneth commonly to be the cauſe of many inconveniences.

Now, the father before he marry his daughter, is to ſift throughly the qualities, behaviour, and life of his Sonne in-law, for he which meeteth with a civill and a honeſt Son-in-law getteth a good Sonne, and he that meeteth

with an ill one, casseth away his daughter.

The husband must provide to satisfie the honest desires of his wife, so that neither necessitie, nor superfluitie be the occasion to worke her dishonour: for both want and plenty, both ease and disease, makes some women oftentimes unchaste. And againe, many times the wife seeing the husband take no care for her, maketh (belike) this reckoning, that no body else will care for her, or desire her: But to conclude this same point, she onely is to be accounted honest, who having liberty to doe amisse, yet doth it not.

Againe, a man should thus account of his wife, as the onely treasure he enjoyeth upon earth, and he must also account that there is nothing more due to the Wife, than the faithfull honest, and loving company of her husband: He ought also in sight of love, to impart his secrets, and councell unto his wife; for many have found much comfort and profit, by taking their wives counsell, and if thou impart any ill happe to thy wife, she lightneth thy greefe, either by comforting thee lovingly, or else in bearing a part thereof patiently. Also if thou espie a fault in thy wife, thou must not rebuke her angerly or reproachfully, but only secretly betwixt you two, alwayes remembring, that thou must neither chide nor play with thy Wife before company; those that play and dally with them before company, they doe thereby set other mens teeth on edge, and make their wives the lesse shamefast.

It behooveth the married man alwayes to shew himselfe in speech and countenance, both gentle and amiable, for if a woman of modest behaviour seeth any grosse incivilitie in her husband, she doth not onely abhorre it, but also thinketh with her selfe, that other men

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are more discreete, and better brought up, therefore it standeth him upon to be civill and modest in his doings, lest he offend the chaste thoughts of his wife, to whose liking he ought to conforme himselfe in all honest and reasonable things, and to take heede of every thing which may dislike her.

Why some women love their Lovers better than their husbands, the reason is, the Lover in the presence of his Lady is very curious of his behaviour, that hee useth no unseemely gestures, whereby there may be no suspition of jealousie, or any exception be taken by any thing hee doth; it behooveth every woman to have a great regard to her behaviour, and to keepe her selfe out of the fire, knowing that a woman of suspected chastitie liveth but in a miserable case, for there is but small difference by being naught, and being thought naught, and when she heareth another woman spoken ill of, let her thinke in her minde what may be spoken of her; for when a woman hath gotten an ill name, whether it be deserved or without a cause, yet she will have much a doe to recover againe the honour and credit thereof: let a woman avoide so much as may be, the Company of a woman which hath an ill name, for many of them endeavour by their evill fashions and dishonest speech, to bring others to doe as they doe, and many of them wish in their hearts that all women were like unto themselves. It may be said of many women, that the feathers are more worth than the bird; therefore it behooveth every woman to behave her self so soberly and chastly in countenance and speech, that no man may be so bold as to assaile her: For commonly Castles, if they come once to parly, are at point to yeeld, therefore if a woman by chance be set upon, let

her make this answer; When I was a Maide, I was at the disposition of my Parents, but now I am marryed, I am at the pleasure of my husband, therefore you were best speake to him, and to know his minde, what I shall doe; and if her husband be out of the way, let her alwayes behave her selfe as he were present.

Also a woman may consider, if her husband be cholericke and hastie; she must over-come him with milde speeches and if he chide, she must hold her peace. For the answer of a wise woman is silence, and she must stay to utter her minde till he be appeased of his fury, and at quiet: For if Women many times would hold their tongues they might be at quiet. There was a very angry couple married together, and a friend being with them at Supper, asked them how they could agree together, being both so froward and testy; the good man made him this answer, when I am angry, my wife beareth with me, and when she is angry, I beare with her: For with what heart can a man so much as touch a haire of his Wives head? (I meane rigorously) for the husband ought to rebuke her with kinde words secretly, and seeke to reforme her by good counsell: He ought to lay before her the shame of ill doing, and the praise of well doing, if this will not serve, yet he ought rather patiently to forbeare her, than rigorously to beate her, for she is flesh of his flesh, and there is no man so foolish, to hurt his owne flesh. A man ought to be a comforter of his wife, then surely he ought not to be a tormenter of her; for with what face can a man embrace that body which his hands have battered and bruised? Or with what heart can a woman love that man, which can finde in his heart to beate her? Also, when a man findeth a painefull and carefull woman, which

which knoweth when to ſpend and when to ſpare; and to keepe the houſe in good order, then the husband will not deny ſuch a wife any neceſſary thing belonging to the Houſe: but if ſhe be a light Huſwife, who liveth without doing any thing, without caring for husband, children, or ſervants, or any other belonging to the houſe, thereby ſhewing, although her body be in the Houſe, yet her minde is abroad, which redoundeth to her ſhame, and to her Husbands great hinderance. For when the Miſtreſſe is occupied in vanity, the ſervants are careleſſe for her profit but looke to their owne. For while the Miſtreſſe playeth, the Mayden ſtrayeth.

But thoſe men are to be laughed at, who having a wife, and a ſufficient wife to doe all the worke within doores, which belongs to a woman to doe, yet the husband will ſet hens abrood, ſeaſon the pot, and dreſſe the meate; or any the like worke, which belongeth not to the man: ſuch husbands many times offend their wives greatly, and they wrong themſelves, for if they were imployed abroad in matters belonging to men, they would be the more deſirous being come home to take their eaſe, and not trouble their wives and ſervants in medling with their matters, for the rule and governement of his houſe belongeth to the wife.

And he that hath a wife of his owne, and goeth to another woman, is like a rich theefe, which will ſteale when he hath no neede.

Amongſt all the Creatures that God hath Created, there is none more ſubject to miſery than a woman, eſpecially thoſe that are fruitfull to beare children: for they have ſcarce a moneths reſt in a whole yeere, but are continually overcome with paine, ſorrow, and feare, as indeed the

the danger of child-bearing must needes be a great terrour to women, which are counted but weake vessels in respect of men, and yet it is supposed that there is no disease that a man endureth, that is one halfe so grievous or painefull as child-bearing to a woman; Let it be tooth-ach, gout, or cholike; nay, if a man had all these at once, yet they are nothing comparable to a womans paine in travell with childe.

Now if thou like not my reasons to expell love, then thou mayst try *Ovids* Art, who prescribes a salve for such a sore, for he Counsels those which feele this horrible heate, to coole their flames with Herbs which are cold of nature, as Rew, Lettice, and other Herbes, too long to recite: Also he saith, thou shouldest abstaine from excesse of meate and drinke, for that provokes the minde greatly to lust; also to hunt, to hawke, to shoote, to bowle, to run, to wrastle, or some other play, for this will keepe thy minde from thinking of lust; also shunne slothfulnesse and idlenesse, for these are the only nurses of love, eschew melancholy or sadnesse, and keepe merry company, turne thy eyes from the place where bewitching spirits are, least the remembrance doe increase and rubbe thy galled minde: Also to eschew the place where thou didst first feele the fire that burneth thy minde with such unquiet thoughts. Likewise, saith he, beware thou doe not twice peruse the secret flattering letters of thy supposed friendly joy; for if thou doe not refuse the often view thereof, it will much increase thy griefe, dolour and annoy: use no talke of her whom thou lovest, nor once name her: for that will increase thy care, by thinking in thy minde, that thou beholdest her face: but some are perswaded that no rules of reason can asswage this griefe, for love is lawlesse,

lawleſſe and obeyes no law, no nor yet no counſell can perſwade, nor take effect, or ſubdue the affection of his bewitched ſpirits. Furthermore, *Ovid* perſwades other reaſons to expell the heate of love; for where love is ſetled, the lovers are many times hindred of their purpoſe: ſometimes for want of friends conſent, or diſtance of place; then and in ſuch a caſe, his counſell is to love two or three, for love being ſo divided, makes the love of one the leſſe thought upon: or elſe, ſaith he, ſatisfie thy luſt upon ſome other Dame, for it will alſo helpe to weare the former love out of thy minde. Loe, thus *Ovid* ſhot, but yet he miſt the marke, not for want of learning, but for want of grace; for grace ſubdues and treades all vices under foote, although mortall meanes doe preſcribe divers other dyets to waſte the heate of loves deſire, as long abſence from the place where thy liking lives; for the coles of comfort doth kindle and heate the heart, that with abſence would be voyd of harme; for abſence doth quallifie that fire; and coole the mindes of thoſe which many times the company of wantons doth warme: for he which doth not ſhun the place where *Venus* in her glory ſits, hath no care of himſelfe, but ſuffers her to ſurprize his wits.

The Bare-bayting, or the vanities of Widdowes: chuſe you whether.

WOe be unto that unfortunate man that matcheth himſelfe unto a Widdow; for a Widdow will be the cauſe of a thouſand woes; yet there are many that doe wiſh themſelves no worſe matched than to a rich Widdow; but thou doſt not know

what griefes thou joyneſt with thy gaines; for if ſhe be rich, ſhe will looke to governe; and if ſhe be poore, then thou art plagued both with beggery aud bondage: againe, thy paines wil be double in regard of him which marrieth with a Mayde; for thou muſt unlearne thy Widdow, and make her forget her former corrupt and diſordered behaviour, the which if thou take upon thee to doe, thou haſt even as good undertake to waſh a Blackamore white; for commonly Widdowes are ſo froward, ſo waſpiſh, and ſo ſtubborne that thou canſt not wreſt them from their wils, and if thou think to make her good by ſtripes, thou muſt beate her to death. One having married with a froward Widdow, ſhe called him theefe, and many other unhappy names; ſo he took her, and cut the tongue out of her head: but ſhe ever afterwards would make the ſigne of the gallowes with her fingers to him.

It is ſeldome or never ſeene, that a man marryeth with a Widdow for her beauty, nor for her perſonage, but only for her wealth and riches; and if ſhe be rich and beautifull withall, then thou matcheſt thy ſelfe to a ſhe Devill; For ſhe will goe like a Peacock, and thou like a Wood-cock; for ſhe will hide her money to maintaine her pride, and if thou art at any time deſirous to be merry in her company, ſhe will ſay thou art merry, becauſe thou haſt gotten a wife that is able to maintaine thee, where before thou waſte a begger, and hadſt nothing: And if thou ſhew thy ſelfe ſad, ſhe will ſay, thou art ſad becauſe thou canſt not bury her, thereby to enjoy that vvhich ſhe hath: if thou make proviſion to fare well in thy houſe, ſhe will bid thee ſpend that vvhich thou broughteſt thy ſelfe.

If thou ſhevv thy ſelfe ſparing, ſhe vvill ſay, thou ſhalt not pinch her of that vvhich is her ovvne; and if thou doe

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any thing contrary to her minde, ſhe will ſay, her other Husband was more kinde: If thou chance to dine from home, ſhe will bid thee goe ſup with thy harlots abroad: if thou goe abroad and ſpend any thing before thou commeſt home, ſhe will ſay a begger I found thee, and a beggar thou meaneſt to leave me: If thou ſtay alwayes at home, ſhe will ſay thou art happy thou haſt gotten a wife that is able to maintaine thee idle: if thou carve her the beſt morſell on the Table, though ſhe take it, yet ſhe will take it ſcornefully, and ſay, ſhe had a husband that would let her cut where ſhe liked her ſelfe.

And if thou come in well diſpoſed, thinking to be merry, and intreating her with faire words, ſhe will call thee diſſembling hypocrit, ſaying, thou ſpeakeſt me faire with thy tongue, but thy heart is on thy Minions abroad. Loe theſe are the frantick trickes of froward Widdowes, they are neither well full nor faſting, they will neither goe to Church nor ſtay at home, (I meane in regard of their impatient mindes;) For a man ſhall never be quiet in her ſight, nor out of her ſight: for if thou be in her ſight, ſhe will vexe thee as before ſayd, and out of her ſight thy own conſcience will torment and trouble thy minde to think on the Purgatory which perforce thou muſt endure when thou commeſt home.

She will make Clubs trumpe when thou haſt never a blacke Card in thy hand, for with her cruell tongue ſhee will ring thee ſuch a peale, that one would thinke the Devill were come from hell: Beſides this, thou ſhalt have a brended ſlut, like a Hell-hagge, with a pare of paps like a paire of dung-pots, ſhall bring in thy dinner, for thy widdow will not truſt thee with a wench that is handſome in thy houſe; now if that upon juſt occaſion thou throweſt

the platters at thy mayds head, ſeeing thy meate brought in by ſuch a ſlut, and ſo ſlutiſhly dreſt; then will thy widdow take Pepper in the Noſe, and ſtampe, and ſtare, and looke ſo ſowre, as if ſhee had come but even then from eating of Crabs, ſaying; If thou hadſt not marryed with me, thou wouldeſt have beene glad of the worſt morſell that is here: then thou againe replyeſt ſaying; If I had not beene ſo mad, the Devill himſelfe would not have had thee; and then without cauſe thou blameſt her of old age, and of jealouſie, and of hiding her money, and for conveying away her goods, which thou haſt brought with the diſpleaſure of thy Friends, and diſcredit to thy ſelfe, in regard of her yeeres, then againe, ſhee on the other ſide runneth about to her neighbours, and there ſhe thundereth out a thouſand injuries that thou doeſt her ſaying, my Corne he ſendeth to the Market, and my Cattle to the Fayre, and looke what he openly findeth, hee taketh by force, and what I hide ſecretly, he privily ſtealeth it away, and playeth away all my money at dice. Loe thus he conſumeth my ſubſtance, and yet hateth my perſon; no longer than I feede him with money, can I enjoy his company, now he hath that he ſought for, he giveth me nothing elſe but froward anſwers, and foule uſage, and yet, God knowes, of pure love I married him with nothing, but now his ill husbandry, is like to bring to ruine both me and my children: but now all this while ſhe doth not forget to tell her owne good huſwifery, ſaying, I ſit working all day at my needle, or at my diſtaffe, and he like an unthrift, and a whoremonger, runneth at randome, thus they are alwayes ſtretching debate upon the tacke of vengeance.

Loe here is a life, but it is as wearifome as Hell: For

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if they kiſſe in the morning, being friends, yet ere noone are ready to throw the houſe out at a Window. The Papiſts affirme; that Heaven is won by Pugatory, but in my minde a man ſhall never come into a worſe Purgatory, than to be matched with a froward Widdow. Hee that matcheth himſelfe to a Widdow and three children, matcheth himſelfe to foure theeves. One having married with a Widdow, it was his lucke to bury her, bnt not before he was ſore vexed with her; for afterwards he lying on his death-bed, his friends exhorted him to pray unto God that his ſoule might reſt in Heaven. And he asked them this queſtion: whether (ſaith he) doe you thinke my wife is gone? and they ſayd unto him, no doubt but that your wife is gone to heaven before you; He replyed, I care not whether I goe, ſo I goe not where my wife is for feare I meete with her, and be vexed with her as I have beene heretofore.

Another having married with a Widdow, being one day at a Sermon, head the Preacher ſay, Whoſoever will be ſaved, let him take up his croſſe and follow me: this mad fellow, after Sermon was ended, tooke his wife upon his backe, and came to the Preacher, and ſayd, here is my croſſe, I am ready to follow thee whither thou wilt.

Another having married vvith a vviddovv, vvhich ſhevved her ſelfe like a Saint abroad, but a Devill at home, a friend of her husbands told him, that he had gotten him a good, ſtill, and quiet wife; yea marry, quoth the married man, you ſee my ſhooe is faire and nevv, but yet you knovv not vvhere it pincheth me.

Another merry companion having marryed vvith a Widdovv, and carryed her over Sea into *France*, there ſuddenly aroſe a great ſtorme, inſomuch that they vvere

all in danger of drawning; the Maſter of the Ship called unto the Marriners, and bad them take and throw overboard all the heavieſt goods in the Ship; this married man hearing him ſay ſo, he tooke his Widdow, and threw her over boord: and being asked the reaſon why he did ſo, he ſayd, that he never felt any thing in all his life that was ſo heavie to him as ſhe had beene.

Another having married with a Widdow, and within a while after they were marryed, ſhee went out into the Garden, and there finding her husbands ſhirt hang cloſe on the Hedge by her Maydes ſmocke, ſhe went preſently and hanged her ſelf, upon a jealous conceit that ſhe took: and a merry fellow asking the cauſe why ſhe hanged her ſelfe, and being told that it was for jealouſie, I would ſaid he, that all Trees did beare ſuch fruite.

Thou mayſt thinke that I have ſpoken enough concerning Widdowes; but the further I runne after them, the further I am from them; for they are the ſumme of the ſeven deadly ſinnes, the friends of Sathan, and the gates of hell. Now me thinkes I heare ſome ſay unto me, that I ſhould have told them this leſſon ſooner, for too late commeth medicine when a patient is dead; even ſo too late commeth counſell, when it is paſt remedie, but it is better late than never, for it may be a warning to make others wiſe.

But why doe I make ſo long harveſt of ſo little Corne? ſeeing the corne is bad, my harveſt ſhall ceaſe, for ſo long as women doe ill they muſt not thinke to be well ſpoken of, if you would be well reported of, or kept like the Roſe when it hath loſt the colour, then you ſhould ſmell ſweet in the bud, as the Roſe doth; or if you would be taſted for old wine, you ſhould be ſweete at the firſt, like a pleaſant

Grape,

Grape: then ſhould you be cheriſhed for your courteſie, and comforted for your honeſty, ſo ſhould you be preſerved like the ſweete Roſe, and eſteemed of as pleaſant Wine. But to what purpoſe doe I goe about to inſtruct you, knowing that ſuch as counſell the Devill, can never amend him of his evill?

And ſo praying thoſe which have already made their choyſe, and ſeene the trouble, and felt the torments that are with Women, to take it merrily, and to eſteeme of this Booke onely, as the toyes of an idle head.

Nor I would not have Women murmure againſt me, for that I have not written more bitterly againſt Men, for it is a very hard winter when one Wolfe eateth another, and it is alſo an ill Bird that defileth her owne Neſt, and a moſt unkinde part of one man to ſpeake ill of another.

FINIS.